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Presented by
Professor Joseph Wright
July. 1914

R. Soc.

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MISCELLANEOUS WORKS

OF

GEORGE WITHER

FIFTH COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1877

PRINTED BY CHARLES E. SIMMS,
MANCHESTER.

CONTENTS OF THE FIFTH COLLECTION.

—o—

The references are to Hazlitt's Bibliographical Hand Book.

1. Opobalſamum Anglicanum: an Engliſh Balme, lately Preſſed out of a *Shrub*, and ſpread upon theſe Papers, for the Cure of ſome *Scabs*, *Gangreeves* and *Cancers* indangering the *Bodie* of this *Common-Wealth;* and, to whom it is now tendred, by the VVELL-AFFECTED *Engliſh*, in a Double-Speech, diſjunctively delivered, by one of their Fellow-ſhip, both to the Faithfull, and Malignant-Members of the Repreſentative-Body of this Kingdome.

Penned, by the *Author* of *Britaines Remembrancer* GEO: WITHER Eſquire.

Pſalm: 141. 5. 6.

Let the righteous ſmite me, and it ſhall be a kindneſſe; and let him reprove me, and it ſhall be an excellent Oyle, which ſhall not breake my head, &c.

VVhen their Judges are overthrowne in ſtonie places, then they ſhall heare my words, &c.

Printed in the Yeare, 1646. (13 *leaves.*) [*H.* 34.]

2. *THREE GRAINS* of Spirituall Frankincenſe, Infuſed into *Three Hymnes of Praiſe*; and Humbly offered toward the publike Thankſgiving, commanded by Authority of Parliament to be celebrated throughout the *Commonwealth of England*, the 30. of this preſent *January*, 1650.

IF Scorners *term theſe* Ballads, *'twill not much*
Regarded be, though there be many ſuch:
For, they, perhaps, are Fools, *or* Children, *yet*;
And may be wiſer, when they ſhall have wit.
If any thinks theſe Odes *are over long,*
Let him not do his credit *ſo much wrong,*
To ſay it, till he ſees what may be ſpar'd;
And, paſſe therein his judgment, afterward.

There can ariſe no great diſcommendation,
By lengthening out a pious Recreation:
Nor merit they much heed, that can be weary
To ſing *of Dangers paſt, and to be* merry.

London, Printed by *R. Auſtin.* 1651. (7 *leaves.*) [*H.* 51.]

3. *FIDES-ANGLICANA.* or, a Plea for the Publick-Faith of theſe Nations, Lately pawned, forfeited and violated by ſome of their former Truſtees, to the rendring it as infamous, as *Fides-Punica* was heretofore.

It is humbly offered to conſideration, in a *Petitionary Remonſtrance* to all in Authority, on the behalf of many thouſands, to whom *Securities* were given upon the ſaid *Publick-Faith*; and was prepared to have been put forth during the ſitting of the laſt Parliament. By the Author *George Wither.*

It comprehends likewiſe, an *Expedient*, whereby the Honour of the *King* and *Nations* may be preſerved in redeeming the ſame, without oppreſſing *private perſons*, or overburthening the *Publick*: And thereto are added two or three Examplary *Narratives* out of *Antiquity*, evidencing that *Neglect of Juſtice is dangerous*; and that the freedom of expreſſion aſſumed by the Author, is neither needleſs in ſuch caſes, nor unjuſtifiable by warrantable *precedents.*

Veritas non quærit Angulos.

London, Printed in the year *MDCLX.* (48 *leaves.*) [*H.* 75.]

4. *Furor-Poeticus* (i.e.) *Propheticus.* A Poetick-Phrenſie.

Some, (probably) will call it ſo:
Thus named, *therefore, let it go.*

It is the reſult of a *private-muſing*, occaſioned by a *publike report* in the Country, of the *Parliaments* reſtauration by *General George Moncke*, in *February* 1659. and meditated ſoon after the ſaid *General's* arrival in *London*,

In dorſo Pagi, *recubans ſub tegmine* Fagi: By *G. W.* Eſq;

This *Author's* well, and *ſober*, yet,
Although he fell into this Fit;
But, if more *Wit* than *Grace* he had,
Oppreſſions would have made him *mad.*

Tempora mutantur, & nos mutamur in illis.

Times changed be, and ſo are we.

London, Printed by *James Cottrel.* 1660. (24 *leaves.*) [*H.* 76.]

5. *Speculum Speculativum:* or, A Conſidering-Glaſs; being an Inſpection into the preſent and late ſad Condition of theſe Nations; with ſome Cautional Expreſſions made thereupon, by *George Wither*, immediately after His Majeſties Reſtauration: to preſerve in himſelf and others a Chriſtian Obedience to GOD's various diſpenſations. Hereby alſo are ſome Glimmerings diſcovered of what will probably enſue hereafter.

Fiat Juſtitia, Ruat Cœlum:
Rather than *Juſtice* ſhould bee made a ſcorn,
Let all the *Planets*, from their *Sphears* bee torn.

And Jeremiah *ſaid to* Seraiah, *When thou comeſt to* Babylon, *thou ſhalt read theſe words; and when thou haſt made an end of reading this Book, thou ſhalt binde a ſtone to it, and caſt it into the midſt of* Euphrates, *and ſay, Thus ſhall* Babylon *ſink*, Jer. 51. 63.

London, Written *June* XIII. MDCLX. and there Imprinted the ſame year. (88 *leaves.*) [*H.* 77.]

1646.

Opobalſamum Anglicanum.

[Hazlitt, No. 34.]

Opobalſamum Anglicanum:

AN

ENGLISH BALME,

LATELY

Preſſed out of a *Shrub*, and ſpread upon theſe Papers,

FOR

The Cure of ſome *Scabs*, *Gangreeves* and *Cancers* indangering the *Bodie* of this *Common-Wealth;* and, to whom it is now tendred, by the VVELL-AFFECTED *Engliſh*, in a Double-Speech, disjunctively delivered, by one of their Fellow-ſhip, both to the Faithfull, and Malignant-Members of the Repreſentative-Body of this Kingdome.

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Printed in the Yeare, 1646.

Opobalſamum Anglicanum.

OR,

An *Engliſh-Balme*, lately preſſed out of a *Shrub*, *&c.*

THE PREFACE.

GReat hopes I had, of perfecting, e're this,
My VOX-PACIFICA, *and ſongs of* PEACE:
For, FAIRFAX, *with his* Victories, *begun,*
So ſtoutly, and ſucceſſefully, went on,
That, neither Summers *heat, nor* Winters cold,
Brigade, *nor* Army, *Fortified Hold,*
Nor Force, *nor* Policy; *No, nor their* wiles,
Who did oppoſe, in ſecret, all the whiles,
Could bring his brave procedeings to a ſtand;
Till he had marched quite throughout the Land,
As in a Tryumph; *And, had brought ev'n thoſe*
Preſuming, and proud Bragadochean-Foes,
(Who had deſpis'd, and ſleighted his beginnings)
To be the ſad Spectators of his winnings;
And, to be proſtrate-ſuiters, *unto* them,
For Life, *and* Mercy, *whom they did contemn.*
Our BRETHREN, *alſo, and their* Generall,
If, we impartially conſider all,
From firſt to laſt (and, mar not things, in making,
By raſhly misbelieving; or miſtaking)
Have greatly added, to the hope of that,
VVhich, I, and all good men have aymed at.
At leaſt, I thinke ſo; and will ſo believe,
Till I ſhall know, that they my hopes deceive;
For, I my duty, ſhall diſcharge the better:
And, if they faile, their ſhame will be the greater.
Our PARLIAMENT, *hath alſo, done, what they*
VVith ſo diſtempered a Body *may,*
(And ſo diſmembred) labouring about
The Publike-welfare; *and, in working out*
Her Saving-Health, *againſt thoſe interruptions*
VVhich are without; *and all thoſe hid corruptions*
Within *her* Members, *hindring the ſucceſſe*
Of their Deſignes, *and our deſired* Peace:
And, I have waited, now, a compleat-Yeare,
To heare that VOICE *proceed, which I did heare*
So long agoe; and, which, had then proceeded,
If Juſtice *had been done, and* Mercy *heeded*
But, all this time, though oft aſide I, went
(And, many an houre my beſt endeavours bent)
To harken out, and bring unto this Nation,
The long'd for Newes *of* Reconciliation,
No ſound, I had thereof; yet, ev'ry day,
I heard thoſe Rumours, *wherewith others may,*
And, do delude themſelves; and, muſt, perchance,
Till they repent their wilfull-Ignorance,
And take that courſe, *which* Avarice, *and* Pride,
Hath made them wave, and, hitherto deride.
As when a Surgeon, *who hath vndergone*
A Cure, *and, therein, his endeavour done*
According to the Art *by him profeſſed;*
VVhen, he, the ſore *hath ſearched, clens'd, and dreſſed,*
VVith Tents, *and* Plaiſters *proper thereunto,*
(And, all things els, befitting him to do)
If, on the Wound, *his* Medicine *worketh nought*
Of that effect, which, thereby hath been ſought;
But, keepes it at a ſtand, or, makes it worſe:
He, preſently, begins another courſe;
And, if that, alſo, failes him, growes aſſured,
It is a Cancer, *hardly to be cured;*
And, may become a Gangreeve, *which will ſlay*
His Patient, *if it be not cut away.*
So, I, obſerving well, how many wayes
The healing-hand of Providence, *now, layes*
His Plaiſters on our wounds; *and, yet, how far*
Our Maladies, *from perfect healing are:*
I, ſearched for the Cauſe, *and, quickly found*
There was Malignant-matter *in the* Wound,

Which would into a Cancer, *be corrupted:*
And, peradventure (if not interrupted,
By timely care) into a Gangreeve *grow,*
Which, will effect the Bodies *overthrow:*
Or, els (beſide much trouble, griefe, and coſt)
Occaſion many Members *to be loſt.*
Which, when I had diſcover'd; my true zeale,
(Although I may have little thanke to deale,
In ſuch a Cure*) provoked me unto*
That, which, moſt Friends *and* Strangers *uſe to do*
When one is fallen ſicke: That is, to tell
VVhat, they believe or know, may make him well:
And, I conceiving ſomewhat to that end,
VVould now, performe the duty a Friend.
A dangerous Diſeaſe brookes no delay:
I will not, therefore, trifle time away
In uſeleſſe Prefaces: *but, with what ſpeed*
Is poſſible, will, to the Cure proceed.
And, lo; the Simple, *whence we will inforce*
A Balme *to cure it, ſhall be this* Diſcourſe.
The WEL-AFFECTED, *having ſuffred wrong,*
By ſome, too ſoone intruſted, and too long,
About thoſe Cures, *for which, with joynt-conſent*
Our State-Phyſitians *call'd a* Parliament:
And, they well knowing, that, this Double-Colledge,
Hath neither been, through want of Care *or* Knowledg,
Defective in their duty, or unjuſt;
(Although ſome Individuals *faild their truſt)*
VVere ſtudious, how, a courſe they might invent,
To have the Truſt-infringers *roundly ſhent,*
Yet, all their Faith-full-Friends, *kept free from blame:*
And, Providence *did thus effect the fame;*
(By meanes of one among them, who intends
To loſe himſelfe, e're they ſhall miſſe their ends)
Upon a time (which I remember not)
The Well-affected-Partie, *had the lot,*
To meet with (but, I know not where it was)
The Members *of both* Houſes, *in one Place;*
And, finding ſome occaſion of their ſtay,
(I know not how) till they their minds might ſay;
They, having, intellectively, collected
The WORTHIES, *from the* Perſons-miſaffected;
And, with humilitie, attention pray'd,
Firſt, to the Faithfull-Members, *thus they ſaid.*

The Speech *of the VVell-affected-Engliſh*, to the *Faithfull Peers*, and to their *conſtant Truſtees*, being Members of the honourable Houſe of Commons.

STARRES, of the great, and leſſer magnitude;
Behold us not, as if we would intrude
Upon your *Orbs*; nor think, this *Throng* appeares
To interrupt the motion of your *Spheares*;
To hinder your aſpects; or, take offence
At any late effect, or influence,
Derived from your Power; or, at ought done
By you, in both; or either *Houſe* alone,
When, *violence* their *motion* ſuffers not,
Whereby prodigious things may be begot:
For, ſo heroick, and ſo noble, ever,
Hath been your prudence, and your ſtout endeavor,
To keep upright the wheeles of *Charles* his *waine*;
And, ev'ry harmfull *Vapour* to reſtraine,
Exhald by *Meteors*, to the wrong of them,
Whoſe habitations are within your *Clyme*;
That, we confeſſe, with praiſe, and admiration,
Your conſtant Labours, in the preſervation,
Of this diſtracted *Empire*; and, preſent
All humble, and all due acknowledgment,
For perſevering, through thoſe many ſtops,
Obſtructing the fruition of our *hopes*.
We are not ignorant how many *Feares*,
How many *reall-miſchiefes*, *Rubs*, and *Snares*,
Great *hazards*, *hardſhips*, *murm'rings*, *calumnies*,
Scoffes, and *almoſt-Impoſſibilities*,
You, with untired conſtancy have paſt,
In hope, to wreſtle out, for us, at laſt,
The *Bleſſing* we deſire: And, we confeſſe
You, are the means of what we, yet, poſſeſſe
We do aſcribe, as to the *Second-Cauſe*,
The preſervation, of our *Lives*, our *Lawes*,
Our *Conſcience*, *Liberties*, and of what e're
To *us*, or *ours* hath been eſteemed dear,
To be from you: And, we confeſſe, likewiſe,
That, in your *Honour*, and your *ſafetie*, lyes
Our *ſafety*, and our *Honour*; and, that, we
In your *well-being*, judge our *VVeale* to be;
And, ev'ry danger, and diſgrace of your,
To be a danger, and diſgrace, of our.

Excuſe

Excuſe us therefore, if the *Double-due*
Of what, we owe, both to our ſelves, and you,
Produceth an Attempt and an effect,
Which you do nor imagine nor expect;
And, drew us to the pardonable Fault,
Of making this unlooked-for Aſſault
Upon your patience; ſince, the thing we do,
Is that, which we appear oblig'd unto;
And, tends to nought leſſe, then the preſervations
Of *you*, of *us*, and all the *Britiſh-Nations*.
Suſpect not, our aſſembling, thus, together;
Nor look upon us, as if we were either
Of their Confederacy, or their Condition,
Who come to raiſe an uproare, or Sedition;
Or, to compell you forceably, to do
What our wild *Fancie* hurried us unto:
But, rather, pleaſed be to underſtand,
That, we are of thoſe people in the Land;
Who are moſt peaceable; and, well content
To be obedient to that *Government*,
Which doth preſerve the *Freedomes* of the *Nation*,
Continuing firmly on the firſt *Foundation*;
And, free from *Superſtructures*, which pervert
The works of *Nature*, by the Quirks of *Art*.
We are no *Partners*, with thoſe *Factious-Fellowes*,
Who bring the ſewell, or, who blow the bellowes
Of *Civill-Diſcords*: nor, of thoſe, that, Dary
Their *Principles*, when their *Deſignes* miſcarry:
Nor of their *Creed*, who will believe no more,
Then, what they have believed heretofore:
Or, what their *Grandfires* did believe, of old;
Or, what ſhall by their *Prieſt*, to them be told:
Nor are we of their mind, who, therefore do,
What they *have done*, becauſe, they *have done ſo:*
But, we are men, who, good adviſement had
Of what we do (though ſome, yet, think us mad;)
Men, that, have all our beſt endeavours vow'd,
To looſe no Freedome *Reaſon* hath allow'd;
Men, who reſolve to ſeek a *perfect way*;
To walk it, as uprightly, as we may;
To keep unchanged, GOD'S and *Natures* Lawes,
And, change all other things, as there is cauſe.
SIRS, we are they, who, for the *Common-right*,
Began to ſpeake, e're we began to fight;
Some of us, are well known to be the men,
Who, with the *Purſe*, the *Perſon*, and the *Pen*,
Engag'd our ſelves, this *Quarrell* to defend,
Before we had an *Armie*, or a *Friend*,
To ayd, or ſecond us. We did expoſe
Our ſelves, againſt the violence of thoſe,
Who exerciſe *Oppreſſions* of all ſorts,
In *Monopolies*, *Arbitrarie-Courts*;
And upſtart *Offices*; although it coſt
Our liberties, and our preferments loſt,
Whilſt they, who ſuch rewards to us afforded
Were for their Villanies, enricht and Lorded.
And, we are they who, but a while ago,
When *Tyrannie* did ſo preſumptuous grow,
(And, to ſuch impudency, as to dare
Improve *wrongs-private*, into *open-warre*)
Who did oppoſe it: yea, when *Superſtition*
Was, to oppreſſe us, joyned in Commiſſion
With *Tyrannie*, and theſe came both together
So furiouſly, and boldly marching hither,
That, juſtly, you began to be a fraid
Of *Publike-Ruine*, and call'd out for ayd;
We were the men; ev'n we, who firſt of all
Came in, to your Aſſiſtance, at your call.
And, when we came, we came not *backward*, in,
Or, as if we inſenſible had bin
Of your, as our own dangers: But, came flying,
As if we heard our *Wives*, or *Children* crying,
Come helpe, or we are murthred! without ſtay,
Our *Callings*, and *Eſtates* we flung away:
Our *Plate*, our *Coyne*, our *Iewels*, and our *Rings*,
Armes, *Ornaments*, and all our *Pretious-things*,
To you we brought as bountifully, in,
As if they had old ruſty horſhooes bin:
Yea, (GOD is witneſſe with us) we, our *lives*,
Our *Parents*, our dear *Children*, and our *wives*,
Have often valued at ſo low a rate,
And, ſo neglected them to ſerve the *State*,
At your Command; as if they had not ſeemed
Things, worthy to be any whit eſteemed. (*Fears*;
Through *heat* and *cold*; through *dangers* & through
Through *wāts* & *woūds*; & thorow *ſwords* & *ſpears*.
Yea (which is worſe) through their neglects & ſcorn,
For whom (in part) we, all theſe things have born,
We have adventur'd; that, we might uphold
Your *Honour*, to the uttermoſt we could.
Which we repeat not, to derive from thence,
Selfe-praiſe; but, to beget a confidence

In you, this day, that, we appeare as *Friends*
With our *firſt-love*, and with as loyall ends
As when we firſt came in to offer to you,
The ſervices, we able were to doe you:
And, we are ſtill reſolv'd, if need appear,
To be as free, and forward as we were,
Your *Dignitie*, and *Honor* to maintain;
Yea twice more, yet, and three times thrice, again.
If you (which we ſuſpect not) ſhall goe on,
With faithfulneſſe, to doe the worke begun;
And, ſhall nor faint, nor faile, in your purſuite
Of what, you are about to execute:
We do ingage, with you, to fall or ſtand;
To give aſſiſtance, both with heart, and hand,
To all your juſt *Deſignes*; and, ſettle them
In ſpight of thoſe, who ſhall our hopes contemn.
Yea, whether your *Antagoniſts* are they,
Who, here at home, your *Counſels* would betray;
Or, Enemies who, from abroad, ſhall dare
Invade our *Freedomes*; we reſolved are
To ſtand the ſhock, of all their threats, & powers,
Be they *States*, *Prelates*, *Kings*, or *Empercurs*,
Or, altogether: For, what, hard can be
To theſe three joyned? GOD, and *You*, and *Wee?*
But, *You*, and *Wee*, (as reaſonable men)
Muſt, to GOD S helpe, adde our endeavors, then;
Or elſe, both *You* and *VVee*, in vaine preſume
That, GOD our *Coadjutor* will become.
Our beſt endeavours, too, muſt be imployed,
Where we moſt likely are to be deſtroyed;
Which, otherwhile, he better may diſcerne
Who *trims the Sails*, then he that *Guides at Stern*,
You are the *Braine*, the *Liver*, and the *Hart*
Of this great *Bodie*, and the *Vitall-part*
Which gives it motion: But we are the *Hands*,
Whereby it Acts; The *Feet* whereon it ſtands;
The *Bulk* and *Bones* which muſt the burthens bear?
And, *VVee* with *You*, may claime to have a ſhare
In all the ſenſes; and, without offence
In that, which hath been cal'd the *Common-ſence*.
By us together, therefore, and alone,
Our Duties muſt reſpectively be done,
According to the *Common-Intereſt*,
(And to the Faculties, by us poſſeſt,
Vnited, and a fuuder) with ſuch care
To heed each others counſels, doubts, and Feare,
And with ſuch mutuall readineſſe to add
All comforts, all good helpes that may be had,
And all endearements, which may knit together
Our Forces, and our Loves to one another,
That, none may come between us; or, find way
To mixe with us, our *Counſels* to betray.
This laſt, will more endanger us, then all
The ſtrength of *Spain* and *France* united ſhall,
If we prevent it not: And, there is need
That, hereof, at this preſent, we take heed:
For, of this Evill, to our griefe, we view
Both ſymptoms and effects; yea, not a few.
Moſt honor'd *Peers* & *Comons*; whilſt you wake,
And watchfull are, that we no harmes may take,
We ſleep not ſo ſupinely, as to ſleight
Our own ſecuritie, or, that which might
Indanger *You*: And, by this meanes, our eyes
And Eares, have made ſome late diſcoveries,
Which, your imployments for the *Publike-weale*,
(Or truſt-abuſing friends) from you conceale,
With ſuch faire guildings, that, both *You* and *wee*
Are loſt, unleſſe they quickly heeded be;
And, heeded ſo, that, likewiſe, you provide
A remedy, and ſee the ſame applide:
For, we have good *Proviſions*, oft, and many;
But, little execution made of any.
Your Courage, and your wiſdome we confeſſe,
Your Piety, your Care, and watchfulneſſe,
In your own Perſons; and, that, you oppoſe
With good ſucceſſe, your moſt Malignant Foes
Which are *abroad*; by meanes of that diſpis'd,
(Yet valiant *Armie*) lately modelliz'd,
In Gods own time: But, noble SIRS, there be
Worſe Foes *within*, then thoſe *abroad* you ſee:
And ſuch they be, as doe require you ſhould
As much reduce your Houſes, if you could,
As you have done your *Armie*: For, we feare
Diſguiſed Foes do lurk among you there,
Which need a *Privy-ſearch*; & one to ſhow them,
Who by their Spots & ſecret marks, doth know them
Foes, that, have put your *Friends* quite out of grace;
Plead Priviledge of *Perſon*, and of *Place*:
Such, as by ſome *well-doing*, now and then
Have done more harm, then Troops of fighting men,
And *Private-Priviledges*, have enjoyd,
Till *Publike-Freedomes*, are almoſt deſtroyd.

Hic

Hic Dolor, WORTHIES! all our *doubts* are here;
Hence, is our greateſt *Grievance*, and our *Feare*.
We ſleight as Trifles, all the Frights and Foes,
Which, ſome, for our diſcouragement propoſe
To be conſidered on. We ſleight all that,
Wherewith we have been menaced of late;
Aſwell the threats of open-Foes, at home;
As thoſe, which from *beyond-Sea* hither come.
The *Cavaleers*, who ſwagger up and downe,
And mixe among us, now, in every Towne,
And Country village(with their fooliſh brags)
We fear no more, then when their Feather wags.
Although the *King* ſhould ſrowardly be bent
Againſt the *Propoſitions* you have ſent,
Or, by delaying his aſſent, delay
That *Bleſſing*, which we look for every day;
It would not ſtartle us: Nor, do, we fear
Thoſe Inconveniences which may appear
Drawne on us, by the *Prince* his running from
The *Kingdome*, whereto he was praid to come,
To make a miſadventure into *France*:
Nor, how, the *Queene* her *Projects* may advance
By that occaſion: For, GOD'S providence
Hath, for our good, it may be, ſent him hence:
And, we may find, when all accounts are caſt,
Their Loſſes, will be greateſt at the laſt.
Our hearts it not a whit diſcourage can,
That ſome have hopes, the *Hollander* or *Dane*,
May by perſwaſions, their own fingers burne
To do their Neighbours, here, an *evill-turne*,
Which, (ere the *Cup*, now filled, hath gone round)
Unto theit own deſtruction may redound:
Nor feare we thoſe *Alliances*, with which
Great *Princes*, one another doe bewitch,
And, knit themſelves together in a band,
Which binds, them like a Cable made with Sand.
Nor are we frighted, with the Leagues of thoſe,
Which have been old confederated Foes
Againſt this Kingdome, though we often heare
Of mighty men, who, in their *Cauſe* appear;
And, of great ſums, raiſ'd by their Munks and Fryers
Whoſe brats, men ſay, ſit by their neighbours fires)
Though *Fame* reports of many *Horſe* and *Men*,
Which they will ſet aflote (they know not when)
With *Ships* and *Armes*, and other things in hope,
Beſide the *Curſe* and Bleſſing of the *Pope*,
We feare them not: for GOD, before they come,
May, peradventure, find them work at home;
Or they will (as of old) but make a crack,
And funck, and ſmoke a little, and fall back:
Since, they who act their *Catholick-Deſignes*
Obſerve the Principle, *Selfe-Love* injoynes,
As men do here; and will no longer drive
Their neighbors Car; then they thereby may thrive:
Yea, we our ſelves, by dear experience, know
That, *Ayd ſoone promis'd, is in comming, ſlow.*
Nor fear we, that, our *Armie*, or the *Citie*,
(As they who more ſuſpitious are then witty,
Sufpect of late) will any thing aſſay,
But, that, which they with your good liking may,
Whilſt firme to your own *Principles* you ſtand;
And, act not with your *left-malignant hand.*
Nor do we fear a breaking with the *Scot*;
For, greater cauſe of fear they give us not,
By ought we ſee then ſome of us have given
To them, of late; So, we and they are even,
In giving *Cauſe*; as, we hereafter ſhall
In ruines be, if we aſunder fall.
Nor fear we (though reviv'd among us are,
Old-Propheſies, which put *Young-fooles* in fear)
That they who do with *Ireland*, now, begin,
Shall not give off, till *England* they do win:
For, till our wickedneſſe doth here increaſe
To equall us with them, in barbarouſneſſe,
(And bloody crying-ſinnes) there is no dread,
Of being, by thoſe Blood-hounds conquered,
Or, any other; if we will prevent
The threatned Plagues, by being penitent;
And, ere it be too late, ſome courſe foreſee
To ſcape thoſe Foes, that mixt among us be.
Theſe are the *Foes*, whom moſt of all we fear,
And, thoſe, of whom we wiſh you to beware.
For, without theſe, all other, outward *Foes*,
Would prove like ragges, ſet up to ſcar the crowes;
And, harme us, by their furiouſneſſe, no more,
Then *Paper-guns* diſcharg'd againſt the ſhore.
Nay, other *Foes* would be occaſion, rather,
To make us prudently more ſtrength to gather;
Arme us *within*, againſt our Foes *abroad*;
And, make us fly unfainedly to GOD.
But, theſe, if long conniv'd at, will be able
To make the meaneſt *Raſcals* formidable,
That

That ſhall oppoſe us: Theſe, will ſkrew into us,
If ſuffred) *Principles*, that, will undo us
VVithout another Foe, and draw us, on,
To truſt in our own wits, as they have done;
And leave our Faith and confidence in GOD,
To ſeek our happineſſe, in fleſh and blood:
Theſe, have, already, made us, grow afrayd
Of thoſe, that are our Friends, and bring us ayd;
Yea, fearfull of our *ſelves*; nay, of our ſhade,
And, things, by meer *imagination*, made.
Theſe, will deprive us, e're perceiv'd they are,
Both of the *Bones* and *ſinewes*, of the VVar;
Steale from us, to be Factors for their ends,
Our *Wives*, our *Children*, and our *boſome-friends*;
Enfeeble, by degrees, the *publike-ſtrength*,
And, altogether, ruine us at length.
That, you may know, we ſpeak the truth of *theſe*;
Obſerve it, now, in practiſe, if you pleaſe:
For, you your ſelves, have ſeen with lamentations,
Their practiſes, and their prevarications.
Behold, your *Friends* and *ſervants* are disgrac'd;
Malignants, in Authority, are plac'd;
They, who inform you, how we are abuſ'd,
Are for *Suborners*, ſhameleſly accuſ'd,
And, voted ſuch, without due prooſe or hearing;
Or, any probability appearing.
They, who came, firſt, our *Freedomes* to redeem,
Are ſet among the hindmoſt, in eſteem:
Even by their prevalency, who, conceale
Their diſaffections, to the *Common-weale*.
Theſe, by their cruelty, injuſtice, pride,
And wicked practiſes, have juſtifide
All *Courts* and *Perſons*, that corrupt have bin,
Before this *Reformation* did begin:
And, theſe, by fooling ſome, and failing more;
By making Villaines rich, and good men, poore;
By ſleighting others; by oppreſſing many,
And, ſeldome doing Juſtice unto any,
Have ſo diſpleaſed, and inraged ſo,
The *generalitie*, that, mad they grow;
And, are upon the point, if none prevent,
Of ſhewing ſymptoms of their diſcontent.
And, upon whom, do your *Malignants* lay
The blame of this? who, do theſe (think you) ſay,
Is cauſe of all our Troubles, and diſtractions?
Of our oppreſſions, and our large exactions,
But, ev'n this *Parliament*? nay, many a one,
VVho for this *Parliament*, hath ſaid and done,
And ſuffred much; begins to think the ſame:
And, that, the beſt among you are to blame,
In moſt that is amiſſe: becauſe, they ſee
Their known *Oppreſſors*, kept among you be.
VVhat would this come to, if the many cryes,
Of men oppreſt, ſhould make the *People* riſe?
And, like a furious whirl-wind, hurry hither,
Newters, *Malignants*, *Friends* and *Foes* together,
In ſuch a poſture, as a *Multitude*
Diſordered comes? how, could it be withſtood?
VVhat, could be done or ſaid, that, might aſſwage
The roarings, of ſuch *Waters*, when they rage?
Then, what, your packt and falſe *Committees* vote,
VVould not be valu'd at an old crackt groat:
Nor would the people, in their fury hear you,
Although both *Houſes*, ſhould aſſent to clear you.
None, would be able to diſtinguiſh, then,
Betwixt the *Faithfull*, and the *Faithleſſe men*,
VVho, had occaſion'd this: But, while you have
Their *Company*, their ſins to you will cleave;
And, nothing will be able to prevent
Your ſharing, in their ſhame and puniſhment:
For, theſe, we fear, would hardly be ſo tame,
As He, who, but to ſeize *Five Members came*.
Or, if th'*offenders*, who, now home are brought,
Should practiſe (as tis likely ſome are taught)
To work upon the peoples diſcontent,
And, ſo much their diſtempratures foment,
As, that, they ſhould withdraw away from you,
Their former *Love*; or, their *obedience* due,
To your Commands: or, make them colder, in
Their zeale, then they, in former time, have bin;
How, would it all our preſent hopes indanger?
How would it hearten an *invading-ſtranger*?
How would it pleaſe, and reincourage thoſe,
VVho ſeem your Friends, but, till they may be Foes
And, then, how nimbly would your *Falſe-ones* prove
That *miſchiefe*, for their purpoſe, to improve?
How quickly, then, would many turn upon you
VVho, hitherto, have *outſide-ſervice* done you?
How many ſcandals, would there, then, be rais'd
From actions, which are, at this preſent, prais'd
How many flatring *Prieſts*, who, now applaud
Your courſes? and, aſcribe the praiſe and laud
which

Which you deſerve; would ſay as much for them,
VVhoſe practices, both you, and they condemn?
And, then, what will it profit thoſe among
Your *Members*, who delight in doing wrong,
That they when an apparent wrong they do,
Shall add a greater injury thereto,
To cleare themſelves of what they were accus'd?
What, will it profit them, to have abus'd
The *well-affected*, by unjuſt proceeding,
And *falſe reports*, the *Parliament* miſleading,
To caſt a heavy cenſure upon thoſe
As wilfull Malefactors, or, as Foes,
Who, if impartially they had been heard,
Inſtead of puniſhment ſhould have reward?
VVhat will it them availe, by ſaving, thus,
Their credit for, a while, by wronging us,
If they at laſt, be to thoſe Judges turn'd,
By whom their power and cenſures will be ſcorn'd?
Excuſe us,if our love and faithfull care
Compell us, plainly to expreſſe our feare,
By theſe Expoſtulations; and to vent
Our councells thus, beyond all preſident:
For, neither have our dangers, nor our crimes,
Had any preſident in former times;
Nor can we think our ſelves, from treaſon free,
If, in theſe perills, we ſhould ſilent bee.
Oh! let us not be judged to exceed
Our Bounders, at a time of ſo much need;
Nor, ſuffer us, who ſeek but to maintain
Your honour, and your lives, to ſpeak in vain:
But, rather, purge, or cure, or cut away (may.
Your *Gangreev'd-Members*, with what ſpeed you
If, you ſuppoſe there are no ſuch among you,
As we ſuſpect; that, thought wil greatly wrong you.
And, bring you all in danger, by degrees,
Of dying without ſenſe of your *diſeaſe*.
You know, there have been *breakers of their truſt*,
And, many *Members* heretofore unjuſt
In both your *Houſes*: And, why may not there
Be ſuch among you, as aforetime were?
Nay, who can think there are not, who doth ſee
What oppoſitions, yet, among you be?
For, where much diſagreement, ſee you ſhall,
There, out of queſtion, ſome are naught, or all;
Since bitter *Factions*, rarely have been made,
But, where are to be found, both *good*, and *bad*,
Or all corrupted. And, the man who ſayes
That, none, among you, walks corrupted wayes,
Is, doubtleſſe, one of thoſe, who hath deſerv'd,
To have his wayes and walkings well obſerv'd.
Are none of thoſe, think you permitted, yet,
In either *Houſe of Parliament*, to ſit,
Who, when the *City* ſhould have been betray'd,
Did know of it? think you,when *VValler* ſay'd,
(To ſtrengthen his *Confederates*) that, he
Knew many, who therety, would aiding be
In either Houſe? think you,he ſhould have had
His pardon; if none fear'd he could have made
The ſaying true? Or, that, he naming none,
Should, into baniſhment, ſo cheap have gone,
Unleſſe, becauſe, he could have named ſo many,
That, if the *Houſes* ſhould have queſtioned any,
It might have brought upon us, at that ſeaſon,
A danger,almoſt equalling the Treaſon?
VVhat ere ye think, we think, this was the cauſe,
VVhy he, who was in breaking of the Lawes,
The *Principall*, eſcap'd with life, when they
That *Acceſſaries* were, their debts did pay:
And, are we bound to think now *VVallers* gone,
That, here, of his Confederacie are none,
VVhile we perceive *Delinquents* ſo defended,
As yet, they are, and we ſo ill befriended?
VVho, in both *Houſes*, would have ſcorned more
To hear ſuch queſtions asked, heretofore,
Then *Strafford* and the *Prelate*, who, are now
A headleſſe paire? And, which is he of you
Among the *Commons*, who injoy'd a name
More honourable, and a fairer fame
Then *Hotham* had? which of you ſtood ſo ſtrong
A charge as he? and, held it out ſo long
VVithout recoyling? Or, ingag'd this *Nation*
Unto him, by a greater obligation,
Then he did,for the time? And, yet, at laſt,
You ſaw he fell; becauſe, he had not plac't,
The *Structure*, (though 'twere ſtrong) upon thoſe
That could abide reiterated ſhocks. (rocks,
And, if men, in deſert ſo eminent,
(Till we diſcover'd in what path they went)
Fell from that bravery in reſolution,
And, ſo much conſtancy in execution,
Then well may we diſtruſt that, ſome of thoſe
VVho, at this preſent make faire ſeeming ſhowes,

May poſſibly be falſe? At leaſt, when they
Have trodden heretofore beſide the way,
And, are at preſent probably ſuſpected;
Though, they in ſome things, faithfully have acted?
Since, we have oft, experience had, that, none
Have to the *Common-wealth*, more miſchief done,
Then ſome, who, for a while, have, had the fame
Of *Patriots*; and, did but play that game,
Till they had opportunity, to catch
That grace at *Court*, for which they lay at watch.
And wherfore ſhould it ſeem to wrong the reſt,
If, we have jealouſies of ſome expreſt,
Who gave us cauſe? (And, if no cauſe there be)
What mean thoſe ſymptoms, which, thereof we ſee?
Wherefore, do ſome of you, yourſelves bewaile,
As if you felt ſome *limbs* of your to faile?
VVhy do you *halt*, ſomtimes, and are ſo *ſlow*,
At other times, when you ſhould faſter go?
And, find defects among you, now and than,
VVhich fruſtrate good *deſigns*, do what you can?
VVherefore, ſo frequently, do you *divide*,
As if you had a *Palſie*, ou one ſide?
And, often, have ſo much ado to ſtay
Your *Votes*, from running on the *left-hand-way?*
Yea, wherefore, do the beſt among you find
Some failings, of your fellowes, in this kind,
If none be queſtionable? Or, if we
Offend, in ſaying ſuch among you be,
Why, are there daily, ſtrivings in your wombe,
As if *Rebecca's* twins, again, were come
To be new born? and, to afflict the Mother,
By ſtrugling how, they may ſupplant each other?
Why, are complainings, if no wrongs be done?
Who can *Oppreſſors* be, if, there be none
VVithin your *Houſes*? Or, if none of your
Corrupted-members, have abus'd their Pow'r?
Since, all Oppreſſors, ev'ry other where,
May have, or, *ought to have*, redreſſes there?
As *Samuel* ſaid to *Saul*; if none are ſpar'd (heard,
Whom GOD condemns, whence are theſe bleatings
Which fill our eares? How, come th' *Amalakites*
To be ſo jocund, and the *Iſraelites*
So much diſ-heart'ned? VVhat mad-men are they,
VVho bring *Petitions*, almoſt ev'ry day,
Againſt your Members? And, wherefore do ſome
(Although, they pris'ners for it are become)
Still proſecute their *charge*, and *Plaints*, as far
As men impriſoned enabled are,
Againſt thoſe men; if, really they be
From *Guiltineſſe*, and juſt *Suſpition* free?
And, why, are not *Accuſers* dayly hear'd,
That, *knaves* may puniſh'd be, and *good men* clear'd?
If, all are in their actions ſo upright,
VVhy do not they, on whom *aſperſions* light,
Offer themſelves to tryall by the Lawes,
According to the merit of the Cauſe,
VVithout reſpect of Perſons; that, the *greev'd*
May in their ſuffrings duly be releev'd?
The mouth of *clamour* ſtop'd, if ſhe hath made
An out-cry, when no cauſe, at all, ſhe had?
And, that, all men who truly guiltleſſe are,
May not in ſcandalls, with men guilty, ſhare?
VVhy ſhould you, like the *Benjamites* connive
At wickedneſſe, untill *Gods Juſtice* drive
The much *incenſed-people*, of the Land,
To come, and to require it, at your hand?
Nay we draw nearer: VVhy, have you ſo long,
Purſu'd the *King*, becauſe he did us wrong,
To keep from cenſure, thoſe, who merit blame;
If, you your ſelves, have done the very ſame?
VVhy, may not we as juſtly queſtion them,
VVho break their *truſt* to *us*; as, *you* do *him?*
And, hope, that, GOD will find us out a way,
VVereby, the *Common-wealth* deliver may
Her ſelf from thoſe, that, her *Truſt-breakers* be,
(In moſt convenient time) aſwell as he,
Gave us this *Parliament*; ev'n when elſe, none,
Knew how, without Rebellion, to have done,
VVhat, now, we do? although the *King* had broke
That *Truſt*, wherewith, the *Crown* he undertook.
Conſider this; and, keep your ſelves, and us
From *ſtraights*, and *courſes*, which are hazzardous
Leaſt you both looſe the glory you have got,
And, feel a miſchief, when you fear it not.
For, if you do not *wicked men* protect;
Yet, while their proſecutions you neglect,
You may incurre the *curſe* of their offence,
VVho do the *work of God*, with negligence;
And to deſtruction, all your friends expoſe,
By beeing too indulgent to your Foes.

Le

Let GOD, or *Baal* be ſerv'd: For, hate we do
Thoſe, that are alwaies halting between two.
All they, who in ſimplicity of heart,
Adhere to one, though to the *worſer part*,
Are, ſo far in the way of walking right,
That, thoſe we hate not, though with them we fight.
Nor ſhall we fear, when reconcil'd theſe be,
But, that, they will be found as true as we.
Take not we pray you, this free-powring out
Of *Gileads Balm*, as if we went about
A needleſſe *Cure:* Or, would have men believe
VVe did *annoint*, when blowes, & wounds, we give;
Nor think, we rub too hard: For, we are friends
(VVhat ere we may be thought) whoſe love intends
Your honour with your weal: And, having found
How to advance them, do as we are bound.
VVe are no *Mountebanks*, who would endear
Our *Surgery*, by putting you in feare
Of greater dangers, then indeed are found:
But, we would ſearch the bottome of the wound;
Becauſe, we cannot perfectly be heal'd,
Till all our kown corruptions, are expel'd.
VVe know no means of ſaving *you*, and *us*,
But, by *plain dealing*; and, by ſpeaking thus;
That you may take ſome wife, and ſpeedy courſe,
To ſtop this miſchief, ere it groweth worſe.
The *Common remedies*, are at a loſſe;
The *Sanctuary gold*, is mixt with droſſe; (know
And, there's no meanes to part them, which wee
But, by attempting that, which we do now:
Nor can you ſave your *honor*, (though you ſave
Your ſelves) if long, you ill *companions* have.
For, what your *evill Members*, have miſ-done,
Upon your ſcore, is ev'ry day ſet on,
As well as your beſt deeds: and, in your faces
Their dirt is hourely flung, to your diſgraces.
Thoſe *Reſolutions* which conduce unto
The Publike-weale, want but a *Voice*, or two,
Somtimes, of being loſt: Such are their *wiles*,
Or, ſuch their *number:* And, if otherwhiles
They carrie on a *Vote*, in your deſpight,
That ſeems not to advance the *publike-right*,
You beare the blame thereof, as much as they:
Yea, to the *Parliament*, the *People* lay,
Not onely, that which is concluded on
In either *Houſe*, although the fame were done
By ſome unjuſt contrivance: But, it beares
The faults of ev'ry *Member*, too, of theirs,
Whoſe life is ſcandalous; yea, it pertakes
In blame with him, for each known *ſcape* he makes.
For, when abroad the *Common-people* heare
A *Member* of your *Houſes*, lie, or ſweare,
Or, ſome of them, no conſcience make to pay
Their long due debts; when, well enough they may;
Or, ſee them reeling out of Tavern doores;
Or, impudently, courting of their Whores;
Or ſome ſuch way imployed: Oh! how quick,
They ſhoot at you their Arrowes! and, how thick!
Some ſay in ſcorn; and ſome, in diſcontent;
Theſe, are the *Members* of our *Parliament*:
Theſe, ase thoſe *Worthies*, that, muſt ſet us free
From *Tyrannie*: Theſe, our *Deliv'rers* be:
Theſe are the *Choſen ones*, who to this *Nation*
Muſt bring the bleſſing of a *Reformation*:
Yea, theſe, whom here you thus debauched ſee,
Pertaining, to the *Honeſt-party* be,
Or to the *Godly*; the Malignant ſayes:
And, on them, deſcants many other waies,
With ſuch like ſcoffings, as no modeſt ear
Can without grief, or indignation heare.
All which, reflects on you, who are the beſt;
And, ſo it will, till you reforme the reſt.
How can you be inſenſible of this?
And, ſince an injurie ſuppos'd it is,
To let aſperſions, on one *Member* fall;
Why brook you them, who ſcandalize you all?
Why keep you thoſe unqueſtion'd, who are thought
Blame-worthie; till, the blame on all is brought?
If you ſeem all concerned, though but one,
Be ſome way toucht, as if he had miſdone;
How much more are you ſcandaliz'd if they
Who juſtly do accuſe, have cauſe to ſay,
They could not have their *Informations* heard;
Nor *legall-tryall*; nor, their due regard?
How doth this ſcandalize you, if, when we
(As by our *Covenant* injoynd we be)
Have *Informations* brought, which cloſely touch,
On what concernes the *publike-ſafety*, much,
We have, not onely, waited with ſubmiſſion,
And hearing fought by Speech, and by Petition;
But, perſevered, alſo, weeks of dayes,
Nay, months and years; and, then, tir'd with delays,

Gave off, becauſe, we none, that while, could find,
To heed our *Cauſe*, or, bear the ſame in mind?
How ſcandalous is this? 'Tis either true,
That, in your *Houſes*, there be very few
Affecting *Juſtice*; or, they hardly found;
Or, that in their employments they abound;
Or, elſe, that they perceive the *queſtion'd-crime*,
Would come to tryall, in an evill time.

This ſaves your *Credits*: For, *God* hath a ſeaſon
For every thing: and (though you ſee no reaſon,
Of ſuch, and ſuch obſtructions, or delayes)
Doth all things timely; and walks prudent wayes.
And, peradventure, he will now, begin
To do, what hath so long deferred bin.
VVork you, with him; as, also, we intend;
And, he ſhall give our hopes, a happy end.

Take not thereat offence, as if, we wrong you,
VVhen we affirme there are *falſe-men*, among you.
VVhy ſeemes the ſcandall, any whit the more,
To have this ſpoken at the *Senate-doore*,
Then, to be made the common talke, of all
VVho travaile through the ſtreets, or walk the hall?
VVhat are men leſſe diſhonored, though none dare,
In print, to publiſh, that, they traytors are?
If ev'ry man, almoſt, who hears their names
Thinks, knowes, & ſpeaks of their deſerved ſhames?
And, wonders, that, no *Member*, no *Committee*,
No *County*, *Corporation*, *Towne*, or *City*,
Takes thought to queſtion them? or, forth to learn
The truth of that, which doth ſo much concern
The *Common-Peace*? For, 'tis no work for *one*,
Except for him that meanes to be undone:
So chargeable, ſo troubleſome, they make it;
So long; ſo dangerous, to undertake it.

Theſe things, we mention not to be the leaſt
Detraction from your *dues*, or *intereſt*;
Or, from your *Honour*: or, becauſe, we grudge
You, or your *Houſes* any *Priviledge*
That may preſerve your *Perſons*, or that *Power*,
VVhich may be for the *Publike-weale*, with your:
But, we would only mind you, to have care
No other, make them larger, then they are,
Both to th'indamaging of *Vs* and *You*;
VVho know, that, all the *Priviledges* due
To *Publike Perſons*, were, at firſt, beſtowne
More for the *Publike-ſake*, then for their own,
And, preſently, are forfeited; if, uſed
Beyond their bound, or, any way abuſed.

VVhen *Cato*, that great Senator of *Rome*,
VVhoſe dignity, it did as well become,
As any mans here living, to have claym'd
Thoſe *Priviledges*, whereat, ſome have aym'd:
Although his Innocence was oft abuſ'd,
And, He, no leſſe, then fifty times accuſ'd
By falſe *Informers*; and, though, thereupon
The *Senate*, thought to have decreed, that, none
The boldneſſe ſhould aſſume, in future time,
To charge a *Senator*, with any crime,
Not fully prov'd againſt him; *Cato*, roſe,
And, their intention, ſtoutly, did oppoſe.
By this *Edict*, ſaid He, we ſhould deprive
The *Common-wealth*, of that preſervative,
VVhereon her *Safe-ſubſiſtence*, much depends:
This, would ſecure her *Foes*, deſtroy, her *Friends*,
And, make it ſafer, Treaſon, to commit;
Then, to endeavour, for preventing it.

He, that ſhall give occaſion of ſuſpition,
Hath, ſo far, forfeited the true condition
Of one in *Innocence*; that, he muſt bide
The rubbings of the *Teſt*, till he be tride;
And, cannot, juſtly, ſay, it is a wrong
To beare, what to purgation, doth belong:
Since, ev'ry man is bound, as well to ſhun
Appearances of *Ill*, as, *evill-done*:
Elſe, to ſubmit (for giving of offence)
Unto the tryall of his *Innocence*.

Suſpected-men, therefore, if innocent,
VVith noble *Cato*, rather, are content
To ſtand accus'd; and, guilty to appear
Some ſpace, then, willingly, to leave a fear
Upon the *Publike*; or, to countenance
A *Cuſtome*, which might *Treacherie* advance;
Or, bar a needfull, or, a *juſt-proceed*,
Againſt thoſe men, who guilty are, indeed.

But, faulty-men accuſ'd (if, ſtill, they find
Their power continue) fee'l another mind.
Unto their guiltineſſe, they malice add;
They grow revengfull, miſchievous, and mad,
Plunge, in the toile, ſtrive, ſtrugle, ſcratch and tear
Rage like a Tyger, roar out like a Bear;
And are ſo netled, that, you may behold
Their *guiltineſſe*, before the ſame is told;

Yea

Yea, and by hearing them, e're them you ſee,
May know what *Vermin*, and, what *Beaſts* they be.
Theſe things conſider, with a ſerious thought,
And, let to triall, ev'ry man be brought
Who hath deceiv'd his *truſt*; or, ought, *neglected*,
Or *done*, whereby, *falſe-dealings*, are ſuſpected.
If you intend, in ſafety to remaine;
Hear all, who, reaſonably, to you complain:
And, judge with *Rig'iteous Judgment*, that, GOD may
Delight to be among you, all the day;
That, all your *Members*, may be men approved;
And, *Iealouſies* and *grudgings*, be removed;
So, you ſhall ſtrengthned be, in one another,
And, knit, with ſuch aſſurances, together,
That, there ſhall neither be, in all your actions,
Frauds, failings, fears, repentings, or diſtractions.
So ſhall the *Peoples* hands with you be ſtrong,
And, we in hope, of that which doth belong
To our juſt *Rights*. Then, all your *open-Foes*
Their greateſt ſtrength; their greateſt hope ſhall loſe,
And, all their *new-deſignes*, and jugling *plots*,
With *Vs*, the *French*, *Danes*, *Hollanders*, or, *Scots*,
Shall come to nought; or, by *preventing-grace*,
Redound unto the welfare of this place.
Then, you ſhall get *Confederates*, and *Friends*,
Who, heeding, with your juſt, and prudent ends,
That power and Counſell, timely, you provide;
Will think, they in your Friendſhip, may confide.
And, then, we, likewiſe, whom you oft have tride,
Will, firme, to you, at ev'ry need, abide;
Still, freely hazard all our *lively-hood*,
Our *Limbs*, our *Lives*, and our dear *Childrens blood*,
To vindicate our *Birth-rights*, and our *Lawes*,
In ſpight of all th'oppoſers of our *Cauſe*.
Yea, if the much deſired *Reformation*,
Of thoſe, who are the *Choſen*, of our *Nation*,
You ſhall begin; we, will to you adhere
So cloſely, that, you ſhall not need to fear
Effecting it; although, of *Truſtie-men*,
There were not, in both *Houſes*, five times ten:
For, we are confident, halfe of that *number*,
Well rouz'd, would wake us all, out of our *ſlumber*:
Strike terrour, into all the hearts, of thoſe
Who dar'd, that undertaking, to oppoſe;
And, make (when their *Foundation* they had laid)
Malignancie, and *Tyrannie*, afrayd.

We are as confident, (and, to this *Nation*,
We dare aſſure it, on our Reputation,
And, on our Lives) that, if, you ſhall go on,
To do this *Work*, as, yet, it may be done;
You ſhould, not only, ſhew the *VVordly-wiſe*,
How far, *juſt-dealing*, out ſtrips *Policies*;
But, alſo you ſhall *honeſtie* reduce
To practice; bring true *Pietie* in uſe;
And, build up ſuch a *Fabrick*, in this Land,
Of *Prudent-Government*; that, it ſhould ſtand
To be a pattern, for all *Chriſtendome*;
And, flouriſh, till the *Son* of GOD, ſhall come.
But, if you hear us not, with ſuch reſpect,
That our juſt-motion, may have due effect: (ing)
Then, know fró us (for, 'twill be worth your know-
That, down the *Hill of ruine*, you are going;
That, all things you ſhall *order*, or *ordaine*,
Vote, or *debate on*, will be done in vaine:
That, by our *Contributions*, and our *Ayd*,
Deſtruction, ſhall be, for while, delayd,
But, not prevented: That, the *Hypocrites*,
Shall do you, for a while, as great deſpights,
As have been, lately, done unto you, here,
By our prophane, and, *Godleſſe-Cavaleer*;
And, that, GOD ſhall give back again theſe *Lands*
Into this *Kings*, or, ſome worſe *Tyrants* hands;
Till, his *Avenging-power*, hath rooted hence,
All thoſe, who, without either care, or ſenſe,
Of publike miſeries; of private woes;
Of their own fall; of others overthrowes;
Of either GOD or man; of heav'n or hell;
Have ſpurned, at the way, of *doing-well*.
For, let us not ſuppoſe, that, we may truſt
Upon our *Cauſe*, though, that be very juſt.
The *Iewiſh-cauſe* was good: yet on them, fell
Deſtruction, for not handling of it well,
And, for *Injuſtice*; wherein, we offend
So groſly, that, unleſſe we ſoon amend,
GOD will put off (if we can truth preſage)
The *VVorke* now doing, till the following age:
And, then, ſhall riſe another *Generation*,
And make compleat, that work of *Reformation*,
Which now is hindred, by the cunning ſleights
Of *Tyrants*; *Hypocriticall-deceits*;
Selfe-ſeekers; and the *Avarice* and *Pride*,
Of ſome, who ſeem to take the *better ſide*.

And,

And, that, which hath by *Iehu*, been begun ;
Shall, by *Eliſha* perfectly be done.
But, we, no longer, Noble *Senators*,
Will tempt your patience, or oppreſſe your ears
With our bold pleadings ; leſt, by ſpeaking much,
We unawares, upon ſome ſtrain may touch,
Which by our ill expreſſion, or miſtake,
Us, to miſcenſures, liable may make.
What e're we ſay, be pleaſed to believe
We, would not, willingly, occaſion give,
Of your diſpleaſure ; or, of diſcontent
To any *Member* of this *Parliament*
That, maketh conſcience of his *publike-truſt*;
Much leſſe, would we in any thing, diſguſt
The *whole, conven'd together* ; or, forget
Our ſelves ſo far, as to diſhonour it :
Or, draw one *Line*, that really, might ſhame
Or, ſhadow, any Glory of the ſame.
To witneſſe, that we mean the thing we ſay,
The *faults now found*, our purpoſe is, to lay
On thoſe, with whom we found them, and, with
To chide a little, we, are hither come. (whom
On thoſe, alone, to whom reproofes are due ;
On thoſe, whoſe falſhoods, have diſhonour'd you,
By thruſting in, among you ; Ev'n, on thoſe,
The burthen of our *Speech*, we will impoſe :
And, (by your Favour) as we cauſe do find,
Speake, now, to them, a parcell of our mind.
" The WELAFFECTED, when they ended had
" This *Speech*, unto the *Faithfull-Members* made,
" Paws'd, for a while ; to mark, if an aſſent
" Were likely to be granted, with content,
" To their deſire of *Leave*, to ſpeak their thought,
" *Of*, and *to* thoſe, by whom, our *Woe* is wrought;
" And, gheſſiing (by their grave, & gracious ſmiling)
" *Them*, to that *motion*, not to be unwilling ;
" They made a low *obeyſance* : Then, withdrew
" A little back ; and, taking into view
" The *Truſtleſſe-Members*, fixt, on them their eyes
" And, with a *Speaking-frowne* ; ſpoke, in this wiſe

The Speech of the WEL-AFFECTED, *to their* perfidious-Truſtees, *diſhonouring the* Parliament, *by deſerting the ſame, or, by not acting cordially therein.*

STand off, *ye Traitors* ; that, me may not ſmutch
A *Blameles-Member*, whilſt your faults we touch:
Stand further off, we ſay ; leſt, whilſt we ſpeak,
Some *Fooliſh-fellow* may our words miſtake ;
And, think ; we have a purpoſed intent
To lay aſperſions on the *Parliament*.
Stand, yet a little further, from among them ;
That, every man may ſee we would not wrong
But, rather, do them honour by aſſayng (them,
To helpe prevent their ſcandall and betraying,
By making, ev'ry wronged *Subject* know
From whom, their troubles, and oppreſſions flow.
So ; being ſingled out, as you are, now,
None, but a *Brainleſſe-Foole*, or, ſome of *You*,
Can be ſo impudent, as to apply
Our Checks, to that *High-Courts* indignity ;
Or, ſeem diſpleas'd, becauſe, our minds we ſay
As fearleſly, as honeſt *Freemen* may ;
Since, we preſume no further, then to do,
That, which neceſſity compels us to ;
And, that, which being longer time delayd,
May come too late ; and, quite in vain, be ſaid.
When firſt this *Parliament* conveen'd together,
Who cal'd for ſuch as you? How came you hither
Confeſſe the truth ; are not you ſome of thoſe,
Who made the *Burgers* drunk, when you were choſe
Or, bribed them, with hopes, that, when you dye
You would bequeath their *Towne* a Legacie?
Or, be, at leaſt, ſo neighbourly unto them,
As none of thoſe diſcourteſies to do them,
Which, muſt, undoubtedly, have been expected,
If, they your profer'd ſervice, had neglected?
Though now you look upon us, as if we
Your *Vaſſals*, and your *ſlaves*, e're long ſhould be
Are not you ſome of thoſe, who came, and went
And ſpake, and wrote, and ſu'd for our conſent?
Were not you they, who trotted up and down,
To every *Inne*, and *Alehouſe* in the Town,
To gain a *Voice?* Did not you, for your ends,
Crouch to your *equals* ; importune your *Friends*
Court your *Inferiors* ; ſcrape acquaintance, with
Meer *Strangers* ; Feaſt, the *Cobler*, and the *Smith*
Nay more ; upon the drunken *Tapſter* ſawne,
And, leave your *word* and promiſes in pawne
With *Chamberlaines*, and *Hoſtlers*, that, they migh
Be Factors for you, being out of ſight ;

T

To move the Cuſtomers, who had a *Voice*,
To make you Objects, of their ſervile choice?
Sure, you are ſome of them, although we ſee,
A Metamorphoſis in you to be,
Which puts great diſtances, 'twixt what you are,
And, what, but ſome few years agoe, you were:
For,we,that were your equals, or your betters,
Are, to your courteſie, no common debters,
If you will condeſcend, to let us know,
We do not out of your acquaintance grow;
Which we ſhall hazard, too, unleſſe we ſeem
To have your wiſdome in moſt high eſteem;
And in your *ſayings*, doubtleſly, confide;
Although,you know, we know, your Worſhips li'd.
When, firſt, your *Fellowes* left us, you, are they
Who, having not the grace to run away,
Abode behind, to ſee that ſervice done,
Which, had been miſt, if all the *Knaves* had gone.
For, (give the Devill his due) had you not ſtaid,
Our *Counſels*, and our *Cauſe* to have betrayd,
This WARRE, whoſe date,as yet, we do not know,
Had quite been ended, nigh four years ago:
Which, whilſt ſuch *Vipers*, we, among us, cheriſh,
Will have no end, till *You*, or *VVe*, ſhall periſh.
Heare, therefore, now, a ſober word or twain,
Leſt, you repent your wilfulneſſe, in vain.
Stop your *Career*, before it be at height,
And, *face about*, ye *Madmen*, to the right.
We wiſh not your deſtruction or your ſhame,
Nor, take we pleaſure to divulge your blame,
Though you maligne our weal: Take therefore, heed
To what we ſay; and, wherein you proceed.
Be not ſo overdaring in your ſin;
Let, ſuch your pay be, as your work hath bin.
Or, leſt, you rowle your ſelves, if you perſever,
Down to that pit, whence no man can deliver.
For,though you think your walkings are conceal'd;
Your ſecret paths and courſes be reveald.
Your private Aymes, your Avarice, your Pride,
Your fraud, and double-dealings are eſpide;
And, we perceive the guildings, and the paint,
Wherewith, your curſed Projects you be-ſaint.
Though ſome of you,your ſelves have falſly nam'd
The GODLY; and ſome other of you ſham'd
The HONEST-*partie*, by pretending to
What, you had never, yet, the thought to do,
Your grand Hypocriſie, the people notes,
Both in your *Vowes*, and *ſelfe-denying-Votes*;
And how you cheat, delude us, and oppreſſe
With *mock-ſhowes*, of diſſembled *Holineſſe*.
They mark, how you perform your *Declarations*;
Your *Orders*, *Covenants*, and *Proteſtations*;
And,when your turnes are ſerved, with what pride,
You caſt your *Promiſes*, and *Friends* aſide.
They have obſerved, what Deſignes you drive;
Whoſe game you play; whoſe profit,you contrive;
How, though with with faces toward us you row,
Quite from us, your intentions are to go:
And, by the preparations, for the *Scœne*,
We finde what, you to put in action mean.
It is obſerv'd, how, ſome of you deſire
'Twixt *us* and *Scotland* to renew the fire;
And, how you wiſh occaſions may be given,
That,they by force of Arms might hence be driven,
Whom you invited in: As if, GOD tooke
No notice, when your *Covenant* were broke
In wiſhes and deſires, whilſt you are free
From breaches of your Faith that actuall be:
Whereas, in vain an outward *Truth*, you ſhew;
Unleſſe, the purpoſe of the heart be true.
They have obſerv'd, how, ſome of you, as wide
From Moderation, on the other ſide,
Have by pretending fairly with the SCOT,
Endeavor'd how thoſe plagues may be begot,
Which in appearance, you would fain prevent;
And, how, you ſow the ſeeds of diſcontent.
You work upon the weakeſt of both Nations,
By ſecret ties, or open Aggravations
Of thoſe diſcouragements, which they have had;
Or, of thoſe failings, which by them were made,
By thoſe *Decoyes*, which beſt can uſe the wing,
The fooliſh Ducks into your ſnares ye bring;
And, whatſoever way your *Grandees* go,
Your Party takes, like *Wild-geeſe*, in a row.
It is obſerv'd what miſchiefes you intend,
By ſeeming friendlie, where you are no *Friend*;
By ſlandring of their Pietie and Zeale,
Whoſe valour, hath preſerv'd the *Common-weal*;
And, by contriving, and diſperſing lies,
To breed diſtruſts and foſter Jealouſies.
Apparent are, your Projects on the *City*;
Your Arbitrarie ſtraines, in each *Committee*.

To

To worke the people into diſcontent,
And bring an Odium on the *Parliament.*
'Tis ſeen, how, needleſly, you oft protract
By long delayes, what, you with ſpeed, might act.
'Tis ſeen, how, to accommodate each other,
Ev'n you that are at odds, can joyn together
Againſt the publike, and exchange as friends,
Your curteſies, to further private ends.
How, in *Petitions*, you confound and cumber
Your ſelves, and us, by taking without number,
Or order, *Cauſes* in; and, heeding neither
Right wrong or method, ſhuffle all together
Into a Chaos; where,we find our grief,
Increaſed, by endeavouring for relief.
And, otherwhile, your malice doth make void
Thoſe *Orders*, too, whereby might be injoy'd
The *Parliaments* intentions, to relieve
Thoſe, whom the *Foe*, or, our own *Party* grieve;
And, by pretending juſtice, dares abuſe
The juſtice, and the wiſdome of the *Houſe.*
For, when their order ſhall concern the right
Of any man, to whom you bear a ſpight,
'iTs but an Order (fleighting it) you ſay,
Got from the *Houſe* upon ſome buſie day,
Without *Commitment*, or *Report* thereon,
As if, all right were at *Committees* done:
Or, as if you impli'd, that, times there are,
Or, opportunities, (if watch'd they were)
In which, your *Houſes* well conſidered not,
VVhat we *petitioned*, or what they *vote:*
Whereas, indeed, there's nothing done amiſſe
In *Parliament*, but that which granted is
On thoſe *Reports*, which *falſe Committees* make:
For, every man almoſt, doth notice take,
How, they are managed; how, they are made,
By thoſe, who are *Crafts-Maſters* in the trade:
How, they are brought to *meet*, or *keep away*,
As,this, or that man, it advantage may:
And, how, when their debates are at an end,
You can, when up *Reports* are drawn and pen'd,
Inſert a *ſentence*, *word*, or *circumſtance*
VVhich may' the *Cauſe* mar, hinder, or advance
As you ſhall pleaſe: And,by this cunning way,
The *Parliament*, to ſcandalls you betray,
VVhen manifold affairs compell them to
Commit ſome, to ſuch hypocrites you.

VVe likewiſe more then jealouſies have had
That ſome of you, have *Agents* here been made,
For *Royaliſts:* And, that, you had at *Court*,
Your Factors, and your *Lcagers* to report
Your ſervices, for them performed here;
And, to the *King*, your perſons to endear.
We hear, whoſe peace was made; who alſo made it,
VVith what reſpect, and on what terms he had it;
VVho did his lodging at the Court provide;
And gueſſe we do, why here he doth abide.
VVe could declare, which of you had intentions
To fly to *Oxford*, and, by what preventions
You ſtayed, when you purpoſed to have went,
VVe know who raiſed *horſe*; who, *money* ſent;
And who did other ſervices which you
Are loath to heare of, leaſt we prove them true.
For, of ſuch things, you guilty know other;
In private, you diſcourſe of them together;
And, hear them ſpoken of from day to day,
Yet queſtion not the ſpeakers; nor give way
To thoſe that would; except, it may be, there,
VVhere, you who are accus'd permitted are
To hear, examine, and debate the *cauſe*,
Contrary both to conſcience, and the Laws:
By which means,ſome have traitors been ſo long
That, now, to queſtion them, it ſeems a wrong,
Becauſe, they were not queſtion'd heretofore;
As if that 'took off guilt, which makes it more;
Or, as if 'twere a clearing men from ſin,
To let them live unqueſtioned, long,therein.
But, doubtleſſe, if the blood of one man ſpilt
Ten years ago, makes nothing leſſe his guilt,
Who did the murther; we no reaſon ſee
How, they, who traytors, to the publike bee,
Excuſable, or innocent ſhould grow,
By having many years continued ſo;
And, who by ſcaping their juſt doome,ſo long,
Encreaſe our private, and the publike wrong.
Can ever we have hope, that ſuch as you,
VVill to the *Common-Liberties* be true;
VVho, to infringe our *Freedoms* did begin
Ere into *Truſt*, you had admitted bin?
And ſcrewed your ſelves into it by thoſe wayes,
Which neither are our profit, nor your praiſe?
You thought it not enough, that, you had got,
(By practiſes, which *Law* alloweth not)

Yet

Your ſelves, made *Members* of this *Parliament*;
But, alſo, for the better ſettlement,
Of your *Deſignes*; you ſeek to bring in thoſe
Who in your purpoſes with you may cloſe:
And, to that end, intrude upon the right,
Of other men, with all your wits and might.
You ride, and ſend; you promiſe and intreat;
Feaſt ſome; ſpeake others faire; ſome others threat;
And, many other diligences uſe,
The ſoon deceived people to abuſe;
That, you may draw them to confer their *Voices*,
On men, who are not their, but your own choices.
From which high impudence, and bold intruſion,
We make this undeniable concluſion;
That, now, the ordring of the *Common-Cauſe*,
Our *Liberties*, *Lives*, *Liveli-hoods*, and *Lawes*,
Is in the power of many, who were choſe
Not, by our *Countries* friends; but by her *Foes*;
And, ſuch as had nor wit, nor care to know,
On whom, the *Publike-truſt*, they did beſtow.
And, if in this proceeding you go on,
What can we hope will follow thereupon?
But, that, if long this *Parliament* ſhould ſit,
Your *Members*, ſtill, *new-members* would beget
On ev'ry *Corporation*, *Shire*, and *Towne*,
Till they had made their *Members* ſo their own,
That, our free choiſe were generally loſt,
As at this preſent day it is almoſt.
For, on the *VVrits* injuriouſly you ſeize;
You put them back or forward as you pleaſe;
And, whereas, if they had come forth together,
And, been within ſome little time ſent thither
Where choiſe was to be made; more ſatisfaction,
It would have given us; and drown'd that Faction
Whoſe manifold corruptions made you doubt
Thoſe *new Elected-ones*, would purge them out:
But you contriv'd it ſo, that they muſt come,
By one and one, or elſe by ſome and ſome,
That they the better may be prepoſſeſt
Before they know the publike-Intereſt)
By you to your advantage; who intend
By making ſhow, of a Religious end,
And holding up two *Factions* to abide
The ſafer; till, you better can provide.
And, you are they, who when you in are taken,
Had rather three whole Kingdoms ſhould be ſhaken
Then your leaſt *Priviledge* diſpens'd withall,
What reaſonable *barre* ſoe're befall.
No men are halfe ſo zealous in that cauſe
As you, by whom our liberties and Lawes
Are moſt infring'd. Oh! how you, ride and run
And plot, when *Informations* are begun
Againſt a *Member*! Be it right, or wrong,
How you conſult together! how, you throng,
To that *Committee*, whither they are brought!
How ſpeedily exceptions, forth are ſought
Againſt th'informers? what ſeverity
Are they examin'd with? how partially
Are prooſes conſidered? how ſlur'd and ſleighted!
How, are the perſons wronged and deſpighted?
How, inhumanly, are they, oft reviled?
How, of their Liberties are they diſpoiled?
How are they ſcandall'd by falſe imputations,
Of baſe Conſpiracies, and ſubornations?
How frequently are ſpread, to their diſgrace
(By men of ſeeming gravity, and place)
Injurious rumors? which ev'n they who ſpeak them,
Know to be falſe; becauſe, they firſt did make them?
Thus you have uſed us; and, drawn in ſome
Your partners, in injuſtice, to become,
Becauſe they thought you good, and, us as bad
As by your ſly deportments, we were made:
And, by theſe practiſes, with many moe,
(VVhich, we by dear experience, come to know)
You have almoſt improved them ſo far,
That, men may be as wicked as you are
VVithout reproofe: Becauſe, but few or none
Dare, now, to ſpeake, of what you have miſdone.
Theſe things, with wrath, and ſcorn, the people
And, how in other matters you proceed, (heed;
To that High-Courts diſhonour, which, in ſhow,
You ſeem to ſerve, but, ſeek to overthrow.
They notice take, with whom you do comply;
VVhat *Stars* and *Compaſſe* you have ſteared by;
For whom, you oftneſt at Committees are;
Againſt what Perſons, you do moſt appear;
VVhat great *Rewards*, and *Titles* you propoſe
To pay a debt, which *King* nor *Kingdome* owes;
How, you accompt; and, what Accompts you take
VVhom you diſplace; whom Officers you make;
On whom the richeſt places you confer;
How, to your ſelves, *Delinquents* you endeare;

And, how you vexe them, with affronts and braves,
Who, have preſerved you from being *ſlaves*.
The People, your indulgence, likewiſe, marks
To your dependents, and malignant Clarks;
To what a height of pride, and wealth they clime
By ſerving the *corruptions*, of the time;
To what a vaſtneſſe their eſtates are growne,
By that, which hath the *publike*, overthrowne;
What *Priviledges*, are by ſome, enjoy'd,
Whilſt they who ſuffred for them, are deſtroyd;
Whilſt they are ſleighted, and without regard,
Whoſe better ſervice, merits beſt reward;
Whoſe *Bountie*, hath enabled you to give;
Whoſe *valour*, was the means, by which you live;
And, by whoſe perſeverance, you poſſeſſe
The hopes of all your earthly happineſſe.
For, 'tis by them, whoſe blood you caſt away
That, you have bread and rayment, at this day;
And, that within your *Parlers*, you may ſit
Of all your braveries, unplunder'd, yet,
Whileſt your *Deliverers* are like to ſterve,
Through want of what you waſt, and they deſerve.
It is from you, whence all theſe miſchiefes come,
Which, to this Nation, are ſo troubleſome.
The *Priviledges* upon you beſtowne
For publike ends, are uſed for your owne.
The *Duties*, which have been injoyn'd unto us,
Are made, by you, but engines to undo us,
Or, to betray us, to the ſpight of thoſe,
Whom, for the publike ſafety, we oppoſe.
The *Power*, which we to ſave our *Freedomes*, gave,
You have imployed, *Freemen* to inſlave;
And, would, ſhould others act as you have done,
Set many *Tyrants* up, inſtead of *one*.
But, You, and HEE, whoſe wilfull ignorance,
Of our juſt Rights, hath made him follow *France*
In his Deſignes; and, hope in imitation,
Of that *French-Tyrant*, who inſlav'd his Nation,
To bring our *Engliſh-necks* to that baſe Yoke;
Ev'n *You* and *Hee*, ſhall know you much miſtooke;
And, that, if too ſharpe curbs, our courſes check,
We, ſhall go neer to break the *Riders* neck.
Our *Nation* much can bear; and, now and than
Brook ſomewhat more, then at all times it can;
But, tread not on us: For, you will not find,
In *Engliſh-Yeomen*, your *French-Peaſants* mind.
Our *Citizens*, have ſerved to be free;
So born our *Nobles*, and our *Gentry* be: (beat,
And, though *French-Spaniels* fawne, when they are
Our true-bred *Engliſh-Maſtives*, ſcorne it, yet.
We hated *Tyrannie*, though in the *King*;
And, will not brook, in you, the ſelfe-ſame thing.
Preſume; not, therefore, to provoke too far,
Abuſed patience, leſt, deceiv'd you are.
By *Iuſtice*, and by *Kindneſſe*, you may take us;
But, e'er by force, you bend us, you will break us.
To keep us *Freemen*, we have you elected;
Our rights we claime; and, more is not expected:
Nay, ſo far are we from deſiring more,
That, we, will, freely, back again reſtore
What e're you give us, if it ſhall be known
You give us any more then is our own.
It is not our deſire, that, for our ſake,
You, ought that is the *Kings*, from him ſhould take
Or any *Truſt* of our, but, what abuſed
By him hath been; or, what may be miſuſed,
Both to his harme and our: nor are we bent
Either to keep, or change the *Government*,
But, as GOD pleaſeth, and ſhall move the *Nations*
To do, hereafter upon juſt occaſions;
And, as it ſeemes expedient: For, we ſee
Things-lawfull, inexpedient, ſometime, be;
Eſpecially, when we ſhall ſnatch at them,
Before they either have ſtood out their time,
Or, we are fitted for them: This, *raſh courſe*,
Inſtead of mending; maketh matters worſe:
And, therefore, till, GOD, plainer ſhall diſcloſe
Thoſe *purpoſes* of his, which no man knowes;
We ſeriouſly, endeavour, and deſire,
Our *King*, unto his *people*, ſhould retire;
And, by Repenting, burniſh up that *Crowne*,
Which, for our ſinnes and his is ruſtie grown.
For, though our *Cauſe* be better; yet, ſince we
Are in our ſelves, as blameable as he;
And, unto GOD-ward, in Offences even;
We could as well forgive, as be forgiven.
But, in this point, your hearts are not upright
Yea, and among your ſelves, you differ quite;
For, ſome of you, miſtaking the intent,
And, loyall purpoſe of the *Parliament*,
(Who leaves no means untride, whereby, it may
Reduce the *King* unto the *regall-way*,)
Hav

Have, out of Policy and (and, hope of that
Which we were ever, far from ayming at)
Appear'd desirous to contrive it so,
That, he, and we might more asunder go,
Untill our differences might increase
Into impossibilities of *Peace*.
Some other of you, to the King adhere,
Not out of loyalty, but, out of fear,
To whether side, you may most safely go,
To save your selves; still, staggring, to and fro,
Inconstantly, from th'one, to th'other side,
According to the Current of the *Tide*;
Not caring, whether *Partie* thriveth best,
But, as it may advance your interest.
And, this, hath made you otherwhile, assay
How, you might either *Him*, or *Vs* betray.
Whereas, if you were faithfull to that end,
Which, outwardly, to favour you pretend;
And, in the means, with patience, would await
Gods leisure, without wav'ring, or deceit;
Endeavouring, as we have truly done,
That, *Hee*, and *We* might meet againe in one)
GOD, who, at pleasure, turnes the hearts of *Kings*,
And, light, out of the greatest darkenesse, brings;
Might make this *Breach*, a means, perhaps, become,
To knit a True-Love-knot through *Christendome*;
Occasion give, to make this King endeavour
To banish *Tyrannie*, from hence, for ever;
And, be the first of *Kings*, who, truly, shall
Lay down his *Crowne*, his *Dignitie*, and all
At CHRIST his feet; and, take them up again,
To act his *will*; and by his *Law* to raigne.
For, though the Kings late failings do exceed,
And, though GOD, peradventure, hath decreed,
To cast both him and His, down from the *Throne*,
Or, do to him, as justly he hath done
To many *Kings* and *Tyrants*; yet, this *Nation*
Hath hitherto, receiv'd no Revelation
Of such a purpose; nor command, that they
Should cast him, of their own accord, away.
And, therefore, very wisely doth our *State*
Gods own proceedings seek to imitate,
In prosecuting him, and his offences,
As, GOD doth us, in our impenitences:
That, if the King, still frowardly go on,
He, by own *Designes*, may be undone,
And, GOD himselfe remove him: So, shall we
Of our own suffrings, no avengers be,
Ought further, then good conscience, and our lawes,
May justifie our progresse in the *Cause*.
For, by this patient waiting on his will,
VVhether God bring him back, or let him, still
Proceed and fall; yea, whether unto *him*,
Or unto *none*, he give that *Diadem*
VVhich he abus'd: GOD, shall so bring to passe
VVhat, for his *glory*, pre-ordained was;
That, it shall likewise, to our *VVeal*, redound,
And, we with *David*, shall be blamelesse found
Of hastning our *deliverance*, e're the day,
According to our own devised way,
As some have done; and, thereby mixt the *Blessing*
VVith many bitternesses, in possessing.
This *patience*, and this *prudence* would bring on
That work, which is desired should be done.
And, here should be that *look't-for Kingdome* then,
VVhich will advance, all good and honest men.
A *Kingdome*, wherein, they who are unjust;
VVhere *Parasites*; were they who faile their trust,
And men of wicked hearts, and shamelesse faces,
Shall have nor *credit*, *Offices*, nor *Places*.
This, this is that, ye *Rebels* which ye fear;
This, makes you so enraged as you are:
This, makes you, in vain *projects* to perfist,
And, drive a Factorage for *Antichrist*;
VVhilst you are persevering, to fulfill
The fleshly longings, of your *private will*.
But, know, that, on your paths GOD hath an *eye*;
An *open-eare*, to ev'ry poore mans cry:
An *able-hand*, a *stretcht-out-arme*, to fetch
Your *Policie* and *Power* within his reach:
And, that though for a season you may thrive,
In acting what you wickedly contrive;
Yet, e're it shall befall as you fore-think,
The *Floods* shall rise, and make the *Mountaines* sink.
Then, turn back to your *Vowes*, e're 'tis too late;
By Justice, help repaire this ruin'd *state*;
Unite your selves, unfainedly, to those,
VVhom, seeming to assist, you, still, oppose.
Be warn'd oh *Judges*: and oh *King* be wise,
And, sweeten so your daily sacrifice,
VVith *Justice*, and with *Mercy*, that, GOD may
From these three *Kingdomes*, turne his wrath away:
That all the long-long sufferings he hath daign'd;
That all the *victories* we have obtain'd;
That all the counsels, vows, cries, prayers, and tears,
Of trusty *Commoners*, and faithfull *Peers*,
And

And all that wealth, and blood, this *cauſe* hath coſt,
May not, through want of *unity*, be loſt.
Make not this *Parliament*, without effect,
By which, our greateſt good we did expect.
Permit not that, which our chief praiſe hath had,
A ſcorn, by your corruptions, to be made.
Sad not their hearts, who in their truſt are true;
VVho had ere this, prevailed, but for you;
VVho, undeſervedly, ſhare, now, among them,
The blame, wherewith, your guiltines doth wrong
And, wil do ſo, til *Juſtice*, forth ſhal thruſt, (them,
The *wicked*, from th' *Aſſemblies* of the *juſt*.

Make not more *Breaches:* For, alas! there are,
More then enough, already, ev'ry where:
And, yet perhaps, no more then ſhall promote
GOD'S glory; who, can preſſe an *Antidote*,
Out of thoſe poiſonous fruits, and banefull things,
VVhich forth from our *corrupted nature* ſprings;
And, teacheth us oft times, ev'n by offences,
The knowledge of approved *Excellencies*.

That *Independent-Presbyterian-Ginn*,
Which of *Diviſions* hath occaſion been,
Shall never move to propagate that *end*,
VVhich many fear, and many do intend:
For, by his *providence*, and grace preventing,
GOD, ſhall at laſt, extract from our diſſenting,
A wholſomer *production*, to theſe *Nations*,
Then, yet, arides the vulgar expectations:
Unleſſe; a crying *Epidemick-ſin*,
To mar the *bleſſing*, caſt ſome poyſon in.

Good-men, to both *opinions* do belong;
Truth, is in both, with error mixt among;
The face of both *opinions*, you put on,
Or off, as your deſigns are to be done.
Somtime, an *Independent-Garbe* you chuſe;
Somtime, you *Preſbyterian-vizards* uſe,
Untrue to both: and, when they ſee your ſcope,
They, will become as uſeleſſe, to your hope,
Whom you deceive; as, to their hopes you are,
Of whoſe opinions, you, a while appeare.

We, who the WELL-AFFECTED, termed be,
Are they, who in the *Common-Cauſe* agree,
Although our judgemens varie; we, are loath
To quarrell, to the ruining of both
Opinions; or, the ruining of all,
For differing, but in points dogmaticall:
Leſt, whilſt for chaffe, and ſtraw, we make a Fray,
Our neighbours come, and ſteale the corn away.

Some of us like one *Party*; ſome, the other;
Some of us, are not much in love with either;
Nor ſo diſpleas'd with either, as to joy
In ought, which their due comfort may deſtroy.
For, *Patriots* with both of them are found;
Both, build their *faith*, and *hope*, upon one ground;
And, we believe, that, when GOD, from our eyes,
Hath ſcrap'd the *ſcales*, purg'd out our maladies,
(And, brought us by his grace, to treat together,
VVithout prejudicating one another)
VVe, then, who, (being ſomwhat out of tune)
Do, for the preſent, harſh *diviſions* runne;
Shall, when our *notes*, are *tim'd*, and rightly plac't,
Joyne in a *Diapaſon*, at the laſt:
Which, to our great contentment, will diſcloſe
That *Perfect-Muſicke* from ſome *diſcords* flowes.

VVe, therfore hope, (though yet your fraud pro
Our jealouſies, & multiplieth wrongs) (long
That, all your *Engineers*, and cunning plots
Shall nor divide the *Engliſh*, from the *Scots*;
Nor ſeparate thoſe *Engliſh* from each other,
VVho by their Covenant are knit together;
Till they have done their work, and you are pai'd
VVhat they deſerve, who have their *truſt* betrai'd
Or, elſe, till they or we commit that act
VVhich totally diſſo veth our *contract:*
And, woe to them, who, ſhall unjuſtly take,
Or, give the cauſe, that curſed *Breach* to make.

But, whatſoever *Bleſſing* my enſue,
No portion of it, can belong to you,
In this eſtate: For, plainly, we deſcry,
That, in the gall of bitterneſſe you lye;
VVe ſee, although we cannot hinder it,
VVhat you purſue, whilſt in the *Houſe*, you ſit;
VVhat things abroad, you practiſe, and allow;
VVhat, you in ſecret, favour and avow;
And, to effect, your purpoſes to bring,
How, you abuſe both *Parliament*, and *King*.

We know the means, by which you entred in
Upon what *Principles*, you did begin:
What *courſe* you took, before you were elected
What fame you had; of what you were ſuſpecte
In what baſe projects, you a hand have had;
How poor ſome of you were; how rich, now ma
By publike ruins; and, what follow muſt
If you be long continued in your *Truſt*.

We have obſerv'd, though many crooks it ha
The turnings, and the windings of your path:
Ho

How you divide the *Clergie*, by your ſidings;
How your diviſions, and your ſub-dividings,
You multiply, and manie waies foment
To work deſtruction to the *Government*
in *Church* & *Common-wealth*; and, how, your tricks
Extracted from the *Jeſuits* politicks)
Do ſhake the *Fundamentalls*, whereon ſtand
The ſafety, wealth, and honour of the Land.
We ſee, although we cannot, yet prevent
Or, well expreſſe the ſame, how you have ſpent
The *Publike-Treaſures*; how the *Publike Pow'r*
Is brought, it ſelf to weaken, and devour:
How, you oppreſſe the *Countrey* without pity;
How, you abuſe the Bounty of the *City*; (ted;
Her valiant ſons, how you have wrong'd and ſleigh-
Their faithfull ſervice how you have requited;
And, what, unleſſe both you and we amend,
Will be our portion, and your later end.
Yea, we grow ſenſible, with what delay,
Our ſuits are trifled off, from day to day:
How long we wait, to have Petitions heard;
And, when committed, how you diſ-regard
Our charge, by keeping witneſſes in town;
Our tedious pains in trotting up and down,
To wooe for meetings; that our time and coſt,
In feeing Clerks, and Councell, be not loſt:
All theſe, with other hind'rances, unnam'd,
(For which, the *Houſes* are not to be blam'd)
We ſuffer, to our bitter diſcontent,
And, to the ſcandall of the *Parliament*
Through your defaults; who, have, by ſitting long,
Learn'd new contrivances, for doing wrong;
And, ſuch obſtructive, and deſtructive waies,
As were to us unknown in former daies.
GOD, be your ſpeed, as your *deſignes* are juſt:
Els, let them thrive, as we believe they muſt.
Our *hope*, you were; but now, our *Fear*, you be:
And, kept, by you, as lambs by wolves, are we.
Regardleſſe, of our *wellfare*, you are grown;
Gods cauſe pretending, you purſue your own;
Increaſing, by the Common-wealths decreaſe;
Improoving, by the ruin of our *Peace*;
And, making to your ſelves, ev'n as you liſt,
A *Prieſthood*, *Lawes*, a *Goſpell*, and a *Chriſt*.
We that have been your firſt, and faſteſt friends,
(If, ever, you had honourable ends
In order to the publike) have, of late,
But ſerv'd your turns, in ſerving of the *State*.
This, having, for our fordwardneſſe enjoy'd,
That, we are moſt oppreſt, and firſt deſtroy'd:
And, through your fault, are griev'd by their neglect,
Whom we moſt honour, and do beſt affect.
Nay, which is worſe, you who on us have brought
This miſchief, muſt, the *Publike-friends*, be thought,
And we *Delinquents*; for no other cauſe,
But ſeeking execution of the *Lawes*;
Or, for endeavouring how to break ope
Some neceſſarie paſſage, to our hope,
VVhen we are almoſt ſtifled in the throng
Of miſeries, which have oppreſt us long.
If, as our VOW injoyns us, we accuſe
Your *Fellowes*, who, have ſeemed to abuſe
Their *Publike-Truſt*; Though, by our *Information*,
VVe, only, ſeek the Kingdoms Reformation;
Yet, ſuch is your injuſtice, that, inſtead
Of ſuffering us to have a faire *proceed*,
(According to the merit of the *Cauſe*,
The Subjects *Priviledges*, and the *Lawes*)
You fall on us, as if that we were they
VVho were accus'd, the Kingdom to betray:
At leaſtwiſe, we are us'd, and look'd upon,
As if ſome great offences we had done.
The men inform'd againſt, you do permit
In their own cauſe, *Examiners* to ſit;
To hear debates; our witneſſes to ſee,
And ſpeak with them, ere they examin'd be;
To act as *Judge* and *Party*; To enlarge,
The guilty; to condemn, without a charge,
Us, that are innocent; and to purſue us,
As, if unqueſtionable Rogues, they knew us.
And, if you were not, yet, more impudent,
It might be borne: But, to the *Parliament*,
You ſeek to make us odious; and to leave us (us.
Nor *friend*, nor *bread*, nor ought that eaſe may give
And, which is worſe then this, by having thus
Thus impudently, made a ſcorn of us;
(Whoſe good affections gen'rally are knowne)
The people ſo diſcouraged are growne,
That, had not ſome, a love unto the *State*,
Which will out-live your tyranny, and hate;
The *Parliament*, would be deſerted ſo,
And their *Juſt-Quarrell* ſo defamed grow,
That *Traytors* would be traitors without feare;
And, none be bold to ſay, they *Traytors* are.
A multitude of other wayes you grieve us,
Through miſinforming them, who ſhould relieve us,
Through

Through *miſ-reports*, and making outward ſhowes,
Of better fruit, then on your dunghill growes:
And, we have little hope of gaining eaſe,
Till GOD himſelf, by miracle ſhall pleaſe,
(Or, by ſome extraordinary way)
To change your minds, or root you quite away:
For, our moſt *juſt-complaints*, do nought aſſwage,
Your cruelty, but, more encreaſe your rage.
Our *Patience*, no repect at all hath won us,
But, rather, makes you more inſult upon us;
Yea, and the more, your wills we ſtoop unto,
The more we have to ſuffer, and,to do.
If we ſeeme forward for the *Common-weal*,
With popularity, you brand our zeal.
If we contribute more then ſome of you,
With enviouſneſſe, our bounty you purſue.
And, whereas, we ſhould favour'd be, therefore,
You do not only make our burthens more
Then other mens, when ableneſſe have we,
But, lay them on, when we unable be;
And, for our being firſt in contribution,
Intend to make us laſt in reſtitution.
Nay, ſome of us, have cauſe to be affraid,
Well-doing, ſhall with evill be repay'd:
For, we, whilſt you proceed; as yet you do,
Have more then ſymptoms that it will be ſo.
If want, compell us for our own to pray,
With empty hands you ſend us, oft away;
With long delayes ,our patiences are tri'd,
Ere we can get our ſuits heard or deni'd;
And, then, leſt too much grace, you ſhould afford,
You ſeldome, give us one reſpective word;
But, looke upon us, with ſuch pride, and ſcorn,
As if to be your vaſſalls, we were born.
Meanwhile your *Favourites*, forſooth, and they
That, humour you in your imperious way,
Are, for ſmall merits, largely gratifi'd:
(Or, ſuch as nearly are to you alli'd)
Their ſuits (if they petition) are preferr'd:
If they complain, ere long, they may be heard:
And, (though it were by chance) if well they do,
They get for trifles, thanks, and money too.
If nearer pinch'd, our *ſuits*, we do renew;
And, being ſleighted, ſome diſtemper ſhew,
Your zeale, one *haſty word*, of ours, more heeds,
Then all our good, and well-deſerving deeds;
And, well we ſcape, if to an empty purſe,
You adde not ſomwhat elſe, that ſhall be worſe.

Thus,we with our poor children, and our wives,
Are forc'd to live uncomfortable lives;
Whilſt *you*, and *they*, whom *open foes*, we call,
Piece up, your tatter'd fortunes, by our fall.
For, of one *Moity*, *they* have us bereſt;
And, *you*, have robbed us, of what they left.
By our oppoſing *them*, we ſhall be ſure,
Of their deſpight, ev'n whilſt our lives endure:
By perſevering, to our *Country*, true,
We are in danger of the like from *you*;
And ſo, which ſide ſoever ſhall prevaile,
We have a miſchief on us, by intaile
To us, and to our heirs. For, you in heart
United are; though, corp'rally, apart;
And, joyn, by cloſe compliances, in one,
In hope to finiſh, what you have begun;
Which is nor worſe, nor better; but, to raiſe
Your *houſes*, both by good, and evill wayes;
And, for this end, to ruine, you would bring
Law, *Goſpell People*, *Parliament* and *King*;
But, ere your hopes effected you ſhall ſee,
Hark *Traiters*, what your deſtinie ſhall be.
Hark, and obſerve it: For, it is the doome,
That, ſhall, without all peradventure, come
Upon their heads, who have their *truſt* betray'd;
Oppreſſions on their faithfull ſervants laid;
Or,multipli'd their wealth, with greedineſſe,
By preying on their *Countrey*,in diſtreſſe.
And, it is this; *He that ſuch wrongs requites*,
Shall give you portions with damn'd hypocrites:
Your pride, *by* ſhame, *ſhall ſuddenly be follow'd*;
You ſhall ſpew up the gobbets, you have ſwallow'd;
Your way *ſhall periſh: you, ſhall quite be thruſt*
Forth, from that Congregation *of the Juſt*,
VVhich you pollute: GOD, *in your ſteads will plac*
Men, rich in wiſdom, honeſty, and *grace:*
Such, as are truly called, duly ſent:
Such, as befit an Engliſh-Parliament:
And, able, then, that Senate *ſhall become,*
To curb their Foes abroad; *and*, Knaves, *at home.*
So, having utter'd what we had to ſay;
Now, you among the *Faithfull-members* may
Go ſhrowd your ſelves again: For, pleas'd are we,
You ſhould be thought, as honeſt, as they be,
If, you will yet, repent; and, juſtly, do
The *Publike-worke*, which you are call'd unto.
We, likewiſe, could be very well content,
That,none ſhoud ſay,or think,theſe lines were meant
Of

)f any one, within the *Senate-doore*,
f, cauſe there were, of no ſuch thought before,
\s we do intimate: For, we are come
Jot with a *ſword*, but, OPOBALSAMUM
'o cure your *Vlcers*, and to make you clear
'rom all thoſe *Blots*, which, now, on you, appear.
VVe, no man, individually, diſcloſe,
ut, ſpeake, what almoſt ev'ry Reader knowes;
nd, whereof each man tattles to his friend,
It may be) to a leſſe commodious end.
'Ve ſpeak in *Generalls*, that, men to blame
light be reprooved, without open ſhame;
nd, by themſelves, in private, take occaſion
'o ſeek their *ſafety*, with our *preſervation*;
nd, theſe things, to their own amendment marke,
:efore thoſe *Maſtives* bite, which, yet, but bark.
Ve charg you,here,with nought,but what we know,
nd, what is known to many thouſand moe:
lay, here is nothing mention'd, but what *you*
nd, your own *Conſciences*, do know is true.
'Ve were advis'd hereof, before we ſpake it;
'Ve are not ignorant, how ſome will take it;
'or, with what ſecret malice, and deſpight,
'hey will purſue it, to their utmoſt might:
'or, ſome of us, already, though unheard,
re cenſured; nay, many have not ſpar'd,
)f *one yet living*, publikely, to ſay
Ie executed was; and, nam'd the day.
'et, we reſolved were, *Elihu-like*,
Vithout reſpect of Perſons, truth to ſpeak.
If you deſirous be, that none ſhould lay
'heſe matters to your charge; your ſureſt way,
s not, to rage; or, furiouſly to turne
'pon the *Writer*; or, the *Booke* to burne:
ut, rather, to repent; and make a ſhow
'hat, of theſe free reproofes you do allow;
nd, of our ſetting thus before your eyes,
perfect draught of your deformities.
'et, beſt of all your ſhame would be prevented,
f, *order* you procure, to have it printed,
nd, ſome *Reward*, beſtowed upon thoſe,
Vho have character'd thus, their *Countries* Foes:
'or, none can think, that they, who guilty be,
'o ſuch a *motion*, ever would agree;
)r, that, a prudent-honeſt man will frown,
'o ſee the wickedneſſe of Knaves made known.
Iowever it ſucceeds; we ſay, and ſwear,
Ve neither for your frownes, or favours care:
Which proteſtation, if you think untrue;
Make tryall; do your worſt, and ſo adieu.
Thus, ended they their Speech; *But, e're 'twas done,*
A ſullen murmuring, began to run
Throughout the guiltie-party; *yea, they all*
With anger looked either red, or pale. (*wride*;
Some ſnuft, ſome puft, ſome grin'd; the mouth ſome
Some bit their lips, ſome hung their heads aſide.
Some, jeerd, ſome ſleerd, ſome rag'd; and they who had
Leaſt honeſty and wit, appear'd moſt mad.
Some, ran into the Hall, *in diſcontent,*
To ſee, if they had put their Speech in Print:
Some, home; ſome, to the Taverne walked back,
(From whence they came) and drunke a quart of Sack.
Some, ſwore; and curſed all the Well-affected:
Some threatned him whom juſtly they ſuſpected
To be the Penner *of it, and they ſwore*
If they could helpe it, he ſhould write no more.
Some, did adviſe to apprehend, and call him,
To ſome Committee, and, there ſoundly maul him,
That, others may take warning, how they dare
Speake truth to them, who love no truth to heare.
But, others minding what a Vote *had paſt,*
On that Committee, *which abus'd him laſt,*
And, being fearfull, that his good intent,
Would e're long time, unto the Parliament,
So evident be made, that their deſpight
Would rather on their heads then his alight;
They waved that, and, being at a ſtand,
In thinking, what they beſt might take in hand,
At length; Come let us ſmite him with the tongue,
Said one of them, who knew what doth belong
To deep revenge; *and* let us daily ſtrow,
Some ſcandals of him, whereſoe're we go.
Another of them, wiſer then the reſt,
(In earneſt, partly, partly too, in jeſt)
Perſwaded much, to let him quite alone,
And mend, what they themſelves amiſſe had done.
A few, approv'd the Motion; *but, not all:*
VVe therefore, know not, yet, what will befall.
But, you ſhall heare, within a day or two,
(If you have patience) what they meane to doe.
Here, thought I, to conclude; but, hear, ye, now,
Before we part, a word or two, to *you*,
Ye WORTHIES of both *Houſes*; and, all ye
VVho, *VVell-affected* to this *Kingdome* be.
Now, *heare* HIM, for *himſelfe*, who, hath not ſpared;
To ſpeake for your availe; nor been out dared
By

By any danger, to declare his mind,
According as our *Cov'nant* hath enjoynd.
He is not ignorant, how great a *Stake*,
He hath among you: Nor, how, courſe to take
To thrive, as others doe. But, he diſdaines,
For any hope on earth, to take the paines;
To vary from his *heart*, in *Word*, or *Action*,
To humour any *man*, or any *Faction*.
Be pleaſed to conſider, that, all this
Was penned, for no private end of his;
Nor can procure him ought, ſave their deſpight,
Who, in the wrong of *harmleſſe-men* delight;
Unleſſe, you faithfully to him adhere,
As by our *ſolemn-Vow*, engag'd you are;
Which, doth obliege, that, firme you ſtand to thoſe,
VVho doe their beſt, *Delinquents* to diſcloſe;
And, likely meanes, and lawfull wayes invent
To bring them to deſerved puniſhment.
Thus, I, (as heartily, as any *One*)
According to my *Faculties*, have done;
And ſhewne theſe Times, and, thoſe, perhaps, *to come*,
That, *Poeſie*, may have an uſefull Roome,
In great Affaires; and *Poets*, fill their place,
VVhether, the times, be generous or baſe.
Though I no *Patron* find, aſſur'd I am,
This *VVork*, would not have done the Author ſhame,
In better times: Nay, if an *Iriſh-Bard* (heard
Had ſung thus much, to them, they would have
His *Numbers* with reſpect: and many things
Beſtow'd; beſide a *Harp with ſilver ſtrings*.
But, I ſhall think my game hath well been playd,
If I, with miſchiefe, ſhall not be repayd
For my *Good-will*; nor, left, when I have done,
To bear the burthen of diſpights, alone.
For your own ſakes, take heed, I humbly pray,
It be not ſo; left, you repent it may,
VVhen you, by *One*, and *One*, oppreſt ſhall be,
And, then, forſooke; as, you deſerted me.
I am not, for *my ſelfe*, of ought afraid,
VVhich can to me, be either *done*, or *ſaid*:
For, what my Foes *can take*, I, well can *ſpare*;
And, nothing have to loſe, for which, I care.
Ther's *VVealth* in want, ther's *Honour*, in *Diſgrace*,
And, *Life* in *Death*, for him, that's in my caſe.
I ask of you nor *Riches* nor Reward; (gard)
(Though, thoſe things, I, ſometime, too much re-
Let where you pleaſe, your *Bounty* be beſtown;
So I may have, what, juſtly, is mine own;
That, will ſuffice, to ſet me fully free,
From all *Engagements*, now, oppreſſing me;
And, leave to thoſe, for whom, I ſhould provide,
Enough, to keep them, both from *want*, and *Pride*.
I ask no *Honours*: For, no hope I have
Of *honour*, here, till I am in my grave:
And, if to me, ſome ſhare be, then, allow'd,
It will be beſt; for, 'twill not make me proud;
Nor in my life time, thoſe *Corruptions* nouriſh,
VVhich, make of *men in honour*, Beaſts that periſh.
I ask not for *my ſelfe*, the ſmalleſt thing,
VVhich, meerly, to *my-ſelfe*, may profit bring;
But, all I ſhall deſire, is, theſe two *Boones*,
(Which, I conceive, are juſt, and equall ones)
Firſt, this; that, I, whoſe credit, now, appears
To have continu'd ſeven and fifty yeares,
Without reproach (except it be among
That *crew*, who cannot ſlander with their tongue)
May not, with you, a *Good-opinion* loſe,
Though that *Report*, which, my *malicious-Foes*
Have latelie made to my diſreputation;
(By laying to my charge a *Subornation*)
Till, fully, and impartiallie, you heare
How, I ſhall make their *impudence* appeare,
Who have traduc'd me; & what ſtreights the paſſe,
(What open injuries, and what diſgrace)
Who, in a conſcionable path, ſhall go;
And, to the *Publike*, would their duties do,
As I have done: They judge, as cauſe appears;
And, let him periſh, that, *Right-Judgement*, fears
This, not for mine own *honour* do I crave;
But, that, your *honour*, may no blemiſh have;
And, that, by taking my repute away,
The *Divill*, (who ſuch plots doth often lay)
Diſparage not the *Truths*, that I have told,
To make them ineffectuall, if he could.
To this end, only, I your Juſtice crave,
That, now, (with yours) my honour I may ſave;
And, to no other end: For, 'tis to me,
Honour enough, an *Innocent*, to be.
And, yet, who knowes, but, GOD, may look upo
The wrongs, which have to me of late beene done
Who knowes, but that ere long, receive he may,
The *Ports* of *Haman*, and of *Mordecai?*
Or, make, what ſeems my ſhame, to be my glory
When future Ages, read this Ages ſtory?
My next (*oh! Noble Friends*) and laſt requeſt,
Is this; that, if I ſhould be ſo oppreſt

A

As is intended, you, would think upon
Thoſe, whom, by ſerving you, I have undone;
That, *Halfe of Me* (who, had a ſhare, in that,
VVhich I adventur'd freely, for the *State*)
And, thoſe, *Branch'd from us*, who thereby are left,
No meanes of *Bread*, or *Breeding*; but, bereft
Of all their *outward-helpes*: Oh! let them find
More grace, then yet I do: yea, be ſo kind,
That, unto *them*, may truly payed be,
What, on the PUBLIKE-FAITH, you owe to me,
In *Debts*, on faire account, due from this *Nation*
By *private*, and by *publike-Obligation*.
My *Naturall-Affection*, makes me fear
This *Motion* needfull. Therefore, have a care
You ſleight it not; For, doubtleſſe, if you do,
GOD will *require* it; and, *requite* it, too.
Yea, if you ſhall forget what I preſer,
GOD, will remember, your REMEMBRANCER;
And, when your Children ſhall with hunger pine,
Provide abundance of *good-things* for mine.

Thus hopes, and thus believes,

GEO: WITHER.

Fiat Voluntas Dei.

The Printer to the Reader.

Readers;

THe Authour of the Receipt preſcribed in this Poem, deſired me, for the better operation thereof, to intreat you to make uſe of it without prejudicacy; and with a belief that he aimeth ſincerely at the publike-cure, without any private reſpects, but ſuch as may ſtand with the common-intereſt; as will appeare to thoſe, who know what hazzards he ſhall run, if this be diſtaſtfull to them who have both him, and his eſtate in their power: and how poſsible it is, that there may be more who have tongues to vote againſt him, then of thoſe who have underſtanding to judge the reaſonableneſſe of his undertaking in this time of corruption; wherein, ſomthing muſt be attempted to remove our inſufferable preſſures: and, doubtleſſe it is better that ſomewhat ſhould be irregularly done, then all of us undone; eſpecially when nothing is purpoſely miſ-done, or maliciouſly intended, by him.

He proteſteth he is neither for, or againſt the Presbyterians, Independents, Scots, Engliſh, King, Parliament, Members, or People, more or leſſe, then according as he (in his judgment and conſcience) thinks it may conduce to the wrong or right way, from, or toward the truth of GOD, and the peace

of the Kingdom; with a charitable reſpect (ſo farre as is poſsible) to the remedy of our generall diſtemperatures, without the wrong, or diſquiet of any perſon, who wilfully draweth it not upon himſelfe. And this impartiality (as he conceiveth) ought to make his words, the more conſiderable, and the more acceptable to all thoſe, who deſire the ſame peace, which he endeavoureth to promote, and eſtabliſh, betweene the Nations, and betweene the Engliſh themſelves; whoſe profperity can be no way ſecured, but, by our counterworking to this Jeſuiticall principle, *Divide & impera*: Onely thus much partiality (if it be a partiality) he confeſſeth himſelfe inclinable unto, that he cannot chuſe but believe, that party to be moſt juſt and honeſt, which is moſt favourable unto an honeſt man in honeſt cauſes, though it may be over-voted by halfe a ſcore voices; especially, when it is in a Cauſe ſeemingly repugnant to their owne Intereſt, and on the behalfe of a ſtranger who neither ſolicited any one of them to befriend him, nor had liberty to uſe the meanes of his Juſtification. What, he means, hereby, perhaps ſome of you, better underſtand, then I do; if not, I believe you will better underſtand him hereafter, when he hath raiſed the vindication of his late cenſure out of the aſhes of his burned papers; which, if he have life and liberty, he bids you confidently expect; and to be as confident, that it ſhall be done (if the good party may prevaile) with the preſervation of the honour of the Houſe of Commons, of every worthy Member thereof, and of the whole Parliament. And ſo I humbly take my leave.

Your Servant,

Benevol. Typographus.

1651.

Three Grains of Spirituall Frankincenſe.

[HAZLITT, No. 51.]

THREE GRAINS

OF

Spirituall Frankincenſe,

Infuſed into

Three Hymnes of Praiſe;

AND

Humbly offered toward the publike Thankſgiving, commanded by Authority of Parliament to be celebrated throughout the *Commonwealth of England*, the 30. of this preſent *January*, 1650.

IF Scorners *term theſe* Ballads, *'twill not much*
Regarded be, though there be many ſuch:
For, they, perhaps, are Fools, *or* Children, *yet*;
And may be wiſer, when they ſhall have wit.
If any thinks theſe Odes *are over long,*
Let him not do his credit *ſo much wrong,*
To ſay it, till he ſees what may be ſpar'd;
And, paſſe thereon his judgment, afterward.
There can ariſe no great diſcommendation,
By lengthening out a pious Recreation:
Nor merit they much heed, that can be weary
To ſing *of Dangers paſt, and to be* merry.

LONDON,
Printed by *R. Auſtin.* 1651.

To the Right Honourable
JOHN BRADSHAVV *Eſqu.*
LORD PRESIDENT
OF THE
Councell of *STATE.*

My Lord,

THE Parliament *having lately graciouſly conſidered my humble ſuit and long patience; (and I, by the* refreſhment *thereby obtained, getting ſome leiſure to entertain my naturall* Genius*) an earneſt Deſire immediately poſſeſt me to perform ſomwhat, which might ſhew me thankful to God, and to thoſe friends. by whoſe* Mercy, *I and my* Family *have been preſerved, from periſhing under our late* Preſſures; *and he who wrought that Deſire in me, offered therewith to my thought an* Undertaking *ſutable to my inclination; with hope, that he would inable to the perfecting thereof in due ſeaſon, though interruptions will be many, and the time, whereto I muſt confine myſelf, very ſhort.*

The Supreme Authority *hath enacted a* publique Thankſgiving *throughout this* Common wealth, *on the thirtieth of this* January *(being the laſt day of the late* Kings *life, as alſo the firſt of* Englands *reſuming her long loſt* Liberty*) a Day, which may by good reaſon be made an everlaſting* Anniverſary, *in remembrance of that, and other great* Deliverances. *And, therefore I thought it would neither be an impertinent expreſſion of my Gratitude, nor unacceptable where I owe it, to prepare proper* Hymnes *for that daies Celebration, with ſome other brief* Commemoration, *to keep in mind GODS late Mercies to this* Republique, *when that daies ſolemnity ſhall be forgotten; and thereupon compoſed (among other affaies, yet unfiniſhed) the three following* Hymnes, *which I thus communicate, before the perfecting of what is further intended; in hope it may be a means*

to prepare the hearts of ſome for a more due obſervation of that Day, by giving them ſpace to conſider, how pertinent they are to the duty then required; and that they may be thereby in readineſſe for thoſe who ſhall be willing to make uſe of ſuch helps to Devotion.

Hymnes *are ſo* proper *to* publique acknowledgements *of extraordinary* Deliverances, *and* Mercies (*ſpirituall,or temporall*) *that by the Primitive* Churches, *Jewiſh and Chriſtian,they were this way commemorated, and left upon record even to this day; as appears in* Holy Writ, *by the* Hymns, Songs, *and* Pſalms, *of* Moſes, Deborah, Hannah, David, Eſay, Hezekiah, Simeon, Zachary, *and* Mary, *with others. The practiſe alſo of* Chriſtian Churches, *in, and after the* Apoſtles *time, makes it evident, that they ſung* Hymnes *and* Songs *upon the ſeverall occaſions, happening from time to time. And though Scorners,and ignorant perſons do in this Age viliſie, or contemn the gift of* Poeſie; *yet the moſt knowing, and moſt pious, among all* Nations, *have alwaies practiſed, and do ſtill approve the uſe of that Faculty, to rouze up ſpirituall affections in the ſoul, toward the illuſtrating of Gods Praises: and they who diſpiſe it, are diſpiſers of that* Gift, *which God hath given for his own glory, with our advantage: For, it is none of thoſe accompliſhments, which may be acquired by meer human induſtry, (though it may be much better'd thereby) but is one of Gods* Peculiars, *and infuſed in the mothers womb, as is generally confeſſed by learned and underſtanding men, many of which have long ſtudied for it in vain,by meer helps of Art.*

Upon theſe conſiderations, and by the example of many Prophets *and* Poets, (*for in ſome other languages, one word ſignifies both*) *who very well knew what advantages may be made by the right uſe of that* Faculty, *upon ſuch occaſions of praiſe as have been vouchſafed to this* Nation; *I have thereby ſought to illuſtrate Gods* Mercies; *with an aſſurance, that it ſhall prepare the hearts of many, to a more cheerfull performance of what is commanded, and help to charm down thoſe diſtempers which trouble the* Common Peace, *and hinder our reconcilement, both to God, and to each other; and I hope it will not ſeem Arrogance in me to offer them to that uſe.*

For, though it be no rare thing to ſee many run on errants before they are ſent; and to obtrude their undigeſted Con-

Conceptions upon publique Auditories; yet private perſons, qualified by their Education, Converſation, and Gifts, may with modeſty and ſubmiſſion make tender of that which they conceive edifying; yea, and ought, (as I think) ſo to do, their conſciences perſwading it to be their duty: becauſe I find it was a Liberty, Apoſtolically allowed, and taken for private Chriſtians to communicate their ſeverall Gifts in publique Congregations; *and that he who brought a* Hymn, *brought that which was acceptable, as appears in that place, where the* Apoſtle *preſcribes what Order is to be obſerved at ſuch* Meetings. *According to tha: approved practiſe, I offer the enſuing* Hymnes, *compoſed and fitted to the Meridian of vulgar capacities; and yet (I hope) not ſo inartificially compoſed, as to make them deſpiſed of the learned. I have alſo out of ſuch tunes as the people are acquainted with-all, choſen thoſe which are beſt ſutable to the matter and occaſion, fitting the firſt* Hymn *to a ſtrain, beſeeming the beginnings of Exultation: The ſecond, to higher straines of rejoycing, and the laſt to the fulneſſe of praiſefull* Thankſgivings: *all which I humbly ſubmit to your grave Cenſure.*

And I dedicate, and firſt ſend them to your Lordſhip, for many good Reaſons. *Firſt, by your approbation of their uſefullneſſe, I ſhall be the more comfortably confirmed in that hope which I have thereof already. Secondly, your exemplary reſpect may make others perhaps take the more heed of them; and by growing acquainted with them for your ſake, reſpect them afterward for their own. Thirdly, you were one of the moſt eminent perſonall inſtruments under God, of that* Juſtice *upon which the many* Mercies *followed, which are the ſubject of theſe* Hymns: *and I thought they would be the more acceptable unto you, in regard no man had been in greater danger, if God, by not appearing for us, had permitted our Adverſaries to prevail. Laſtly, an Obligation lies upon me, to give you ſome viſible teſtimony of my thankfulneſſe for benefits conferred.*

For, Sir, notwithſtanding it offends your modeſty, to hear me make offers of acknowledgements, (though it be in private) yet I will now take the boldneſſe to tell it openly, that, if God by his compaſſion, moving in the hearts of your Lordſhip, and one other Noble friend, (whoſe modeſty hath likewiſe yet ſlopt my mouth) had not freely vouchſafed ſupplies

during my late ſtreights, I and my Family, (conſidering in what hazzard all my other hopes then lay) had, in probability, long ſince been quite ruined, or expoſed to moſt deſpicable wants; as would be manifeſt, if the circumſtances of my ſuffering ſhould be full declared, and I ſhould not now perhaps have had courage enough in me to have compoſed theſe Hymnes, or to have ſung a joyfull ſong in the Land of the Living, *this day.*

They are, therefore, not ſo much mine, as yours, and his: Take them therefore as your own, and with them my prayers, that God would return your mercies a thouſand fold into your boſomes, and make them comfortable unto you, both all the daies of your lives, and at the hours of your death. I have nothing elſe to retribute but Prayers, except it be by adding ſo much to the honour of your Iuſtice *and* Mercy, *as the ſingle teſtimony of an honest man (never aſperſed with flattering) may confer: If that be anything worth, I can truly ſay, that I have ſeen you active in the moſt eminent proſecution of human publique Juſtice under the* Sun; *and that I am a witneſſe also of your extr ordinary private mercy, by being twice thereby delivered from probable deſtruction. Upon contemplation whereof, I am warranted to aſſure you from him who can make it good, that if you perſevere (whereof I doubt not) in your heroicall progreſs, all the power, threats, and miſchievous practiſes of your moſt inraged and malicious Adverſaries, ſhal be but as fire and materialls co-operating with better Ingredients to make refined Gold for your Immortall Crown; and that their revilings, ſnarlings, and detractions, ſhall make it more glorious then Diamonds, Pearls, and Rubies, & ſhine brighter many Ages hence, then it can now It ſhall queſtionleſſe be ſo; and therefore if ought happen hereafter, that may ſeem bitter to the fleſh in more then ordinary meaſure, or threaten any terrible event, be aſſured, they are but operations of that Fire which is uſed in preparing the eſſential Materialls of your expected Crown. He ſo preſageth, whoſe predictions you have ſeen verified in more dubious matters; and he is alſo unfainedly*

Your Lordſhips moſt humble ſervant,

GEORGE WITHER.

Hymne 1.

This firſt Hymne (prepared for the *publike Thankſgiving*, injoyned on the thirtieth of *Jan.* 1650.) may, moſt properly, be ſung at the beginning of *Divine Exerciſes*, publike or private, the ſame day.

Sing this as the 100. *Pſalm.*

1. WIth aweful *Joy*, and joyful *Fear*,
To ſanctifie, O Lord, this day,
Before thy *Foot ſtool* we appear;
And, our *Thank-offrings* here to pay:
Which though it be no other thing,
Then thy *Free-mercies* to confeſſe;
Or, *Songs*, unto thy praiſe to ſing;
Vouchſafe acceptance, nay-the-leſſe.

2. Within our ſelves, we are ſo poor,
That, we have nothing of our own,
But, what we had from thee, before;
Which, by our *ſins* impair'd is grown:
For, our *wit*, *beauty*, *ſtrength*, and *health*,
(The goods of body, and of mind)
Our time, our honours, and our wealth,
To ſerve our luſts, have been reſign'd.

3. And, therefore, till thou ſhalt renew
Thine *Image*, by our fault defac'd,
We, and our *Offrings*, from thy view,
Deſervedly, may forth be caſt.
There is no muſick in our *Songs*,
That's worthy to be heard of thee;
Becauſe, our *hearts*, *eyes*, *ears*, and *tongues*,
Prophaned, and untuned be.

4 Yet

4. Yet, by thoſe favours, heartned on,
Which were on us beſtown, of late,
A *Hymn*, we joyntly have begun,
To ſing this Day, at *Mercies gate.*
Lord! thoſe *eternall doores* uncloſe,
Through which thy ſpeciall graces flow;
The cords of our Corruption loſe,
And, let thy Spirit on us blow.

5. Then, ev'ry word, we hear, or ſay,
With ev'ry thing, that's done, or thought
(In celebrating of this Day)
Shall do thee honour, as it ought:
And, they that ſtudy publike harms,
Or, flout, what we are doing here,
Shall be ſo bound up, by theſe Charms,
That when they flout us, they ſhall fear.

Hymne 2.

This other Hymne (compoſed for the ſame *Day*) may be ſung before the *Sermon* (or, between the Sermons, where two are preached) or, before the ſecond Chapter; or, after any pauſe (or change of *Exerciſes*) in *Devotion.*

Sing this as the 113. *Pſalm.*

1. OH God! how good! how kind art thou!
What help, what grace, doſt thou beſtow
On us, in our diſtreſt eſtate!
Our *tears* to *triumphs*, thou haſt turn'd,

We

We now do *ſing*, who lately *mourn'd*,
And, by our Foes, were jeered at.
When we were weak, poor and forlorn,
Expos'd to dangers, fears and ſcorn,
Our *Comforter*, thou didſt become:
And, when we dreaded *ſhame of face*;
Spoils, death, or wounds, joyn'd with diſgrace;
Thoſe fears, we were deliver'd from.

2. As thou, from baſe and ſervile bands,
And out of cruel *Pharoahs* hands,
Thine Heritage redeemd'ſt of old:
Ev'n ſo, from thoſe, who ſought our harm,
Thou broughtſt us off, with out-ſtretch'd arm,
With *ſigns* and *wonders* manifold.
They ſo, were blinded, Lord, by thee,
Who, might have *ſeen*, but vvould not ſee;
Nor hear when they were counſell'd well:
And He that fraud, and force imploy'd,
To make our Lavvs, and Freedomes void;
In our own view, like *Pharoah*, fell.

3. This is the *Day*, whereon our *Yoke*
Of *Norman Bondage*, firſt was broke;
And, *England* from her chains made free.
This is the Day, vvhereon the Lord,
Did manumit us by the *ſword*,
And, 'tis novv *ſignall*, by decree.
Slaves, they deſerve to be, therefore,
And to be bar'd for evermore,
The *Freedoms* of this *Commonweal*,
Who ſhall not thankfull, now appear,
And vindicate with ſword and ſpear,
Gods juſt Replies, to our *Appeal*.

By

4. By thee, our Freedoms, Lord, vve got;
Oh! to our keeping, leave them not:
But, ſtill their *Guardianſhip* retain,
And, let not thoſe, vvho under thee,
Sub-keepers, of thoſe *Freedoms* be,
Nor, our ſins, forfeit them, again:
On thoſe alone, that are unjuſt
Or ſhall be traytrous to their truſt,
To this *Republike*, or to *Thee*,
Let thy avenging juſtice fall;
And, on all thoſe who hinder ſhall,
That *Peace*, with *Truth*, may ſetled be:

5. Write in our hearts, thy facred Law;
And, let no *future failings*, draw
Our former curſed bondage back:
But, our *depraved wills* renew,
And, to thy *ſervice*, keep us true:
Which, wil our *Freedoms* perfect make.
The *Kingdom*, *Power*, and *Praiſe* be thine,
As long as Moon, and Snn ſhall ſhine:
Be, likewiſe, thou our *Heritage*:
And, in this *Nation*, let there be
No other King, or GOD, but thee,
What e're they are, who thereat rage.

Hymne

Hymne 3.

This third Hymne, may moſt pro perly be ſung the ſame day, after the concluſion of the laſt Sermon; or, at the conſummation of any other Devotion.

Sing this as the 148. *Pſalm, doubling the laſt ſtrain of the Tune.*

1. ALl you, that preſent are,
Come, let our *hearts*, and *tongues*,
The *Praiſe* of God declare,
In *new Thanksgiving ſongs*;
Come, let us ſing
Strains, that may make, the walls to ſhake,
The Roofs to ring:
Still ſounding higher,
Till thereby, we, with *Angells*, be
Join'd in one Quire.

2. Related, we have heard,
What he, for us, hath done;
With how much diſregard,
Our Foes, he looks upon:
And, we have ſeen,
How, he beſriends, when *righteous ends*
Purſu'd have been
VVe, likewiſe vievv
VVhat will befall, to thoſe that ſhall
Their luſt purſue.

3. We ſee, or may behold,
That, he our *Armies* leads;
And (as in times of old)

His Banner o're them ſpreads,
And for our ſakes, (heights,
Through threats and ſpights, through depths and
Their paſſage makes,
VVhilſt, to his praiſe
Their Foes to nought, are juſtly brought,
In plainer waies.

4. He, made both *Seas* and *Wind*,
To them aſſiſtance lend;
And, what they had deſign'd,
Sun, *Moon*, and *Clouds* befriend.
Force, he repells;
He makes them bold, to march where cold,
And hunger dwells;
And, when their *fear*
Did moſt abound, they mercy found,
And *Victors* were.

5. To him doth *Praiſe* belong;
For, he did them ſubdue,
Who num'rous were, and ſtrong
When we were weak, and few;
And when our Foes
Came bragging on, and thought all won,
They all did loſe.
Still, be it thus;
Lord! alway, ſo, them overthrow
VVho malice us.

6. His wiſe-foreſight prevents,
The *Politicians* wiles:
He, croſſes their intents,
He, at their *Projects* ſmiles:
In his due time.

He ſtill unknots, all hidden plots,
Contrived by them:
And, in that ſnare,
VVhich, for our feet, they cloſely set,
Still caught they are.

7. Vain *ſons of men*, therefore,
Your bruitiſh grumbling ceaſe;
Purſue falſe-hopes no more,
But follow after peace.
More prudent grow;
Reform your waies, and ſing his Praiſe
As now we do:
Oh! whilſt you may
In *God* rejoyce, and hear his *Voice*
VVhile 'tis to day.

8. Let all men do the ſame,
Of whatſoe're degree;
And magnifie his Name,
As all obliged be.
His Righteouſneſſe,
His *Power* and *Grace*, in ev'ry place
Let all confeſſe:
And lay aſide
Their own deſerts, their ſelfiſh hearts,
Their ſtinking pride.

9 Your ſtrength to him ſubmit,
You, that have conqueſts won:
Wiſe men aſcribe your wit,
To him, ev'n him alone,
For, he ſupplies
The Fool with skill, and, when he will
Befools the wiſe.

And,

And, certainly,
Unto to your Foes, he, gives the blows
By which they die.

10. Rich men, your precious things
Bring forth, your Thanks to ſhow;
Before him, (Oh ye Kings)
Your *Heads*, and *Scepters* bow;
And, as 'tis meet,
Come from your *Thrones*, and caſt your *Crowns*
Beneath his feet:
For, *Kingdomes* all
To him pertain, and he again
Reſume them ſhall.

11. Oh! let all things that *were*,
That *are*, or ſhall *enſue*;
(Or, but in *thought* appear)
Thy *Praiſe*, O God, forth-ſhew;
Till *Times* laſt bound:
And, let it run, when time is done,
An endleſſe *Round*:
Where, needs not be
Privations Night, that we true Light
May better ſee.

12. Mean time, let not his praiſe
Be meerly, in our Voice,
As if vve thought to raiſe
A *Trophy*, out of Noiſe:
But, let us more
Our Thanks expreſſe, in Righteouſneſſe,
Then heretofore:
Els (this is plain)
Falſe ſhows we make, and, do but take
GODS *Name* in vain.

FINIS.

1660.

Fides-Anglicana.

[HAZLITT, No. 75.]

FIDES-ANGLICANA.

OR, A

PLEA

FOR THE

PUBLICK-FAITH

Of thefe NATIONS,

Lately pawned, forfeited and violated by ſome of their former TRUSTEES, to the rendring it as infamous, as *FIDES-PUNICA* was heretofore.

It is humbly offered to conſideration, in a *Petitionary Remonſtrance* to all in Authority, on the behalf of many thouſands, to whom *Securities* were given upon the ſaid *Publick-Faith*; and was prepared to have been put forth during the ſitting of the laſt Parliament.

By the Author *GEORGE WITHER.*

It comprehends likewiſe, an *Expedient*, whereby the Honour of the *King* and *Nations* may be preſerved in redeeming the ſame, without oppreſſing *private perſons*, or overburthening the *Publick*: And thereto are added two or three Examplary *Narratives* out of *Antiquity*, evidencing that *Neglect of Juſtice is dangerous*; and that the freedom of expreſſion aſſumed by the Author, is neither needleſs in ſuch caſes, nor unjuſtifiable by warrantable *precedents*.

Veritas non quærit Angulos.

LONDON, Printed in the year *MDCLX.*

FIDES-ANGLICANA.

OR,

A *PLEA* by way of *Remonſtrance*, for the *Publick-Faith* of theſe *Britiſh Nations*, humbly offered to all in *Power* and *Authority*, joyntly and individually, by whatſoever *Title* or *Name* they are lawfully active; and to whom a care of preſerving the *Peace* and *Honour* of theſe *Kingdoms* doth appertain.

Pſalm 82. v. 1, 2, 3, 4, *&c*,

GOD ſtandeth in the Congregation of the mighty, he judgeth among the Gods: How long will ye judge unjuſtly, and accept the perſons of the wicked? Defend the poor and fatherleſs, do juſtice to the afflicted, preſerve the poor and needy out of the hands of the ungodly, &c.

WHereas in the Hopes entertained rationally by this *Remonſtrant* and others, upon his Majeſties late voluntary and gracious condeſcentions (without any care taken for our *Indempnity*, at his Reſtauration, by the *Truſtees* of theſe *Nations*) they reſted thankfully therewith contented; being much

comforted in the Kings prudent and tender reſpect vouchſafed to their *ſad condition*; and have ever ſince, (though it be now about eight or nine Moneths) waited in a patient expectation of ſome timely ſettlement, according to his Royal *Declaration*, *Speeches*, References and Commiſſion; notwithſtanding many of them have in the mean time been almoſt quite deſtroyed in their *eſtates* and *credits*, and ſome utterly ruined by the impatience of their *Creditors*; by the violence of untimely *Intruders* upon their poſſeſsions; by vexatious ſuits commenced againſt them; and by paying great taxes and other duties, for thoſe Lands by them purchaſed, which are intruded upon contrary to an *Order of Parliament*, and other *Prohibitions*; as alſo, becauſe ſome of the ſaid *Purchaſers* have been ſo impoveriſhed by former Oppreſſions, that (to the Publick damage, as well as to their own) much of the ſaid Lands lyeth waſte, in regard they have neither wherewith to ſtock thoſe which came lately into poſſeſsion, nor means to demiſe them to Tenants, whileſt their *Titles* are diſparaged. Which with other deſttuctive grievances daily multiplying, have conſtrained this *Remonſtrant* (who in his own perſon, is made ſenſible of other mens afflictions, well near in every kind) both for preventing the utter undoing of himſelf with his Relations, and of many thouſands more, together with their *Creditors* and *Relations*, humbly to Remonſtrate as follows.

That the long delayed, and juſtly expected Relief of the ſaid Purchaſers and Lenders (of which this *Remonſtrant* is one) ſeems to him prolonged by the ſiniſter endeavours or neglects of ſome from whom they hoped better things, occaſioning no leſs diſhonour and hazard to the *King* and Nation, then injury to their patience, whoſe

whoſe dammages are multiplyed thereby: For inſtead of what was rationally hoped for, this *Remonſtrant* and many more, are among other frequent upbraidings and provocations, jeered with this untimely and unſavoury caution, *Caveat emptor*; which hath obliquely, a worſe reflection upon *Venders* then *Buyers* in their condition; implying rather *Caveant Venditores*, in regard it is a *Caveat* to be given before-hand; and to thoſe only, who contract with perſons juſtly ſuſpected to be either *Cheaters* or *Beggars*, and ought not to be applyed to them who were Purchaſers from *States* or *Parliaments*, who have engaged the *Publick Faith* of a whole *Nation* to confirm their *Sales* and *Securities*: For they ſhould with reverence be confided in, by all under their *Authority*, leſt ſuch become guilty of expoſing it to contempt; and therefore, the ſaid *Purchaſers* and *Lenders*, were not (till really damnified) to ſuſpect or queſtion, Whether the Grants and Securities to them offered, would be valid or invalid; or Whether the Eſtates expoſed to ſale by the *Parliament*, were juſtly or unjuſtly bargained and ſold; becauſe it was to be preſumed that *States* and *Parliaments*, are not only at all times able to make good their *Bargains* and *Securities*, or to give full recompence to thoſe who ſhall be thereby damnified, if it prove otherwiſe; but that (being thereto obliged both in honour and juſtice) they will alſo punctually perform the one or the other, without receding from their *Bargains*, or hagling like broken debtors: And therefore by one of theſe wayes, the ſaid *Purchaſers* and *Lenders* preſume they ſhall accordingly be ſaved harmleſs.

And, it is their humble deſire, it may be timely and effectually done, in reſpect of thoſe deſtructive neceſſities afore-mentioned, whereinto many of them are

 plunged;

plunged; and that they may not be liſtened unto, who ſeek to perſwade thoſe who ſhould relieve them, that (as affairs now ſtand) there is no obligation upon the *Supream Power*, or upon the *Repreſentatives* of this *Nation*, to take cognizance of thoſe engagements; For, whatſoever they think, the *Publick Peace*, and the honour of the whole *Nation*, together with their *Kings* and *Parliaments*, will therein be much concerned, whether their Power who granted thoſe *Eſtates* and *Securities*, were juſtly or unjuſtly conſtituted, or exerciſed; conſidering it was then the ſole *viſible power in being*, aſſented and ſubmitted unto as an *authentick Authority*, by the greateſt number of the people of every degree and qualification, in theſe three *Nations*, without any open contradiction (which implies an univerſall aſſent, or what is ſo equivalent thereto, that a factious or rebellious combination could not be juſtly thereto imputed.) It was acknowledged to be then the *Supream Power*, not only by *popular voices* in the air, but by voluntary *ſubſcriptions* alſo, under the hands of well near all the Magiſtrates, Knights, Citizens and Burgers of all Counties, Cities and Corporations in theſe Dominions, without any open proteſt made againſt it; and *de non apparentibus & non exiſtentibus eadem eſt ratio:* Thoſe things, which when they ſhould *appear*, appear not, reputed are, among the things that *are not*. Moreover, it was actually owned and obeyed by the *Nobility*, as the *Supream Authority*, and by the reverend *Judges* of our Land in every *Court of Record*; by the *Paſtors* of Parochial Churches, and Congregations of each ſeveral judgement, to be by divine Precepts, and the exemplary practiſe of *Chriſt* and his *Apoſtles*, that Power (being then the Power which had ſole viſible being) whereto obedience was due: Such alſo

alſo it was generally reputed and acknowledged by the *Publick Miniſters* of all neighbouring *Nations, Kings, Princes*, and *Republicks*; wiſer then whom, it could not be expected, that this *Remonſtrant*, or any of the ſaid *Purchaſers* and *Lenders* ſhould have been. Therefore, if they were deceived, the examples of ſuch conſiderable perſons, and ſo much Reaſon deceived them, that no man living can be certain, wherein he is not deceived; or that he may not be as much deceived now, or hereafter, as he, and others were heretofore.

But, without queſtion, the *Powers in being*, whether by *Gods* Grace or permiſſion, all Power being given by him, (even that which *Pontius Pilate* had to crucifie his Son) are to be the object of our obedience while they continue, whatſoever they ſeem; and, no man can be juſtly blamed for ſubmitting *actively* thereunto in meer *civil things*, or with a *paſsive obedience*, in matters relating to *GOD* and *Conſcience*; nor can this *Principle* be diſadvantagious to the Power for the time being, but will be a great ſtrengthening and ſecurity thereunto, if well underſtood: Even as a *man*, whether he were lawfully or unlawfully begotten, is *truly and eſſentially a man*, and ſo reputed, as long as the *Soul* and *Body* continue together, (howſoever he ſhall be diſmembred by others, or by his own default.) So, that *Power* and *Parliament*, by which the ſaid *Securities* and *Sales* were given and made, were a *valid Power*, and a true *Parliament*, to all intents and purpoſes, ſo long as they retained that which was eſſential to ſupream *Powers* and *Parliaments*, how ſurreptiouſly ſoever that Power was acquired, or whatſoever was but accidentally defective: Or elſe perhaps, the lawfulneſs of moſt *Powers* and *Parliaments*, (yea, and of moſt *humane Authorities and Conſtitutions*) would be otherwiſe found defective enough

enough to be queſtioned, and to have all their tranſactions rendred invalid: And ſo likewiſe, they may *de facto* (how juſt ſoever they be *de jure*) when a *Power* ſhall be permitted to raign, which is ſtrong enough to make WILL and PLEASURE the *Supream Law*: For (to ſpeak truth in plain *Engliſh*, which this *Remonſtrant* heartily loves to do, when juſt occaſion is offered) a *prevailing Power*, in the hands of *Tyrants*, (howſoever acquired) is while it hath being, *paramount* to all *Laws* and rational Arguments; and will be obeyed in every thing as it pleaſeth, right or wrong; or elſe break or deſtroy all that oppoſeth it, till GOD extraordinarily reſtrains it, or breaks it into pieces.

Bleſſed be his name for it, we are not yet ſubjected to ſuch a Tyrannie as our ſins have deſerved; but, to a *King* from whom we have received an *Earneſt*, making us hopeful that *Juſtice* and *Mercy* will equally flow from the Throne, either when he ſhall be fully and rightly informed of ſuch particulars as are pertinent to his cognizance and care; or when GOD's time is come: And therefore, this *Remonſtrant*, doth in order thereunto, hereby ſignifie on behalf of himſelf and ſuch other *Purchaſers* and *Lenders* as aforeſaid; that, when they engaged with and for the the ſaid *Parliament* (lent their moneys, and purchaſed the foremention eſtates) they did it not upon any factious *Principle*; nor meerly to get ſatisfaction for what they had disburſed, or to have recompence for ſervices formerly done; but, for ſupply alſo of *Publick neceſſities*, and to diſ-engage the ſaid *Parliament* and *Nation* from thoſe debts, which were originally contracted for the ſervice of the late *King*; by which debts, other *engagements* were (in part at leaſt) occaſioned; and for

for diſcharge whereof, that Parliament was impowered to continue undiſſolved, till the ſaid debts and engagements were paid and diſcharged: And this *Remonſtrant* then believed, and ſtill believes, that the ſaid *Parliament* was fully authoriſed, both to raiſe money by what lawfull means they could, to ſupply publick wants, and to make ſuch *Sales* and *Securities* as they propoſed, to repay and ſatisfie for what was lent, bought, or acted by their commands, for the Publick honour or ſafety: And he ſo believes, becauſe *Parliaments* were that *Supream Council* of the *Kingdom*, to whoſe *Orders*, *Acts*, and *Ordinances*, the people had ever heretofore been obedient, without ſcruple or blame; yea, whereto no leſs obedience was required, then to the Kings *perſonal commands*; nay, much more, as it was then thought, when *Empſon* and *Dudley*, two eminent perſons, (and as this *Remonſtrant* remembers) of the *Kings privy Council*, were condemned by Judgement in *Parliament*, and executed for their officious obedience, in executing the Kings illegal *Commiſsion* under the great Seal of *England*; which was more obliging, then his perſonal mandates. A *Popular Supream Power*, whileſt it is actually in being, cannot be properly impeached of Treaſon, nor any who acts by the commands or authority thereof: Becauſe, it was then our duty to be obedient thereto. And though a *ſingle perſon*, or *few*, or *many*, yea though *Cities*, *Counties*, *Provinces*, and whole *Armies* may be Traytors, it is not reaſonably ſuppoſed the *Repreſentatives* of whole *Nations* can ſo be, and if poſſibly they might, there is no competent Judge thereof but GOD himſelf, who uſually determineth ſuch differences (as he is *LORD of Hoſts*) by the *ſword*, as he did lately upon a *joynt appeal*, and afterward, by reverſing again that *Judgement* for the

ſins of theſe *Nations*, hath righteouſly executed his dooms on both *parties*, for their mutual failings in their *reciprocal Relations*; and which dooms were reciprocally inflicted on both the ſaid parties for their treaſons againſt his divine Majeſty, for their groſs hypocriſies, apoſtaſies, prophaneneſs, unmercifulneſs and injuſtice, in which many imitate each other to this day. For even many of thoſe actions which ought not to have been done, lay obligations upon their actors and their ſucceſſors, when they are done. *Children* ſhould not be unlawfully begotten; yet when miſ-begotten, the parents are obliged in all duties by them to be performed to their children. The *Iſraelites* were not to have made a league with the *Gibeonites*; but when it was made, they were bound to obſerve it; and for the breach thereof, the whole Nation was puniſhed many years after, and ſeven of their Kings ſons hanged alſo for that tranſgreſſion.

Moreover, it is further conſiderable, that the *Parliament* which made the ſaid *Sales*, and granted the ſaid *Securities*, were both the *Kings* and *Peoples Truſtees*, ſummoned by the late *Kings Writ*, to conſult about the moſt weighty affairs of the *Kingdom*, and delegated by a *popular Election*, to diſpoſe of the *Peoples Intereſt*, as they ſhould find cauſe, for the *Common good*. And thereupon, this *Remonſtrant* conceived, he might reaſonably have confided as much in that Parliament, as in this now ſitting; and doth ſuppoſe, that they who make queſtion of the former, may as rationally be doubtful, both of this, and of all future *Parliaments*; eſpecially, if the ſucceſſors of that *Power* and *Parliament* ſhall not, (or ought not in equity) to confirm their *Sales* and *Securities*, nor give recompence to thoſe who are damnified, out of the eſtates of thoſe who truſted them with

with the Publick Faith, whoſe eſtates, as long as they ſhall be a *people*, will in conſcience, be liable thereunto. And, it ſeems to this *Remonſtrant*, by matter of Fact, ſince the ſitting of this preſent *Parliament*, that even in their judgement, the *Sales* and *Securities*, granted and given by the *long Parliament*, ſhould be made good according to their intention. For, they cauſed or ordered payment to be made of very great ſumms to the now *Lord Maior of London*, and to Major General *Maſſey*; perſons who heretofore were of the ſame judgement with other men, now called *Phanatiques*; and who then oppoſed the *Kings* armed power, both in *Field* and *Garriſon*, as vigorouſly as any, in the beginning of the late war; and were inſtrumental in that, which enabled others to proſecute him to death: Theſe had no other, but the very ſame *Security*, which the *Remonſtrant*, and the reſt afore-mentioned, had for money lent, lands bought, and *ſervices* done by the commands of that *Repreſentative* of this Nation, and which to make good the ſaid *Securities*, was by a peculiar *poſitive Law*, to have been continued as aforeſaid, to that purpoſe, till they were diſſolved by an *Act of Parliament*, with their own conſent. The loſs of which Power, whether occaſioned by their own default, or other mens, or by GOD's immediate juſtice upon them, is no bar in equity, to the *Purchaſes* claimed, *Securities* or *Debts* aforeſaid; in regard the *Nation* in whoſe name they were made and contracted, to whoſe uſe the ſaid money was raiſed, by the ſaid Sales, Loans, and Condeſcentions; (and upon whoſe credit alſo they were granted by their own Acts, perſonated by their *Truſtees*) is the ſame *Nation* by whom all this was tranſacted, and to whom the injuſtice and dishonour of violating thoſe *Securities* will be imputed: And if the

Repreſentative thereof now in being, or ſome other hereafter impowered, provide not an *expedient* whereby to diſoblige it from the ſaid Securities, it will be a blot upon it (yea worſe) whileſt it is a Nation. For, it will be liable to the Judgements which are due to ſuch a failing, in what ought to be performed. Alſo, if thoſe *Securities* be rendred void, (for whoſe confirmation ſuch extraordinary proviſion was made) nothing will hereafter be reputed a good Security, which can be thereby given: For, in probability, States and Parliaments will ſo loſe their credit, that they will not only be reputed the greateſt cheaters in the world; and the moſt cruel and moſt fooliſh deſtroyers of their own honour and relations; but alſo, in whatſoever neceſſity they ſhall be, will never more be confided in, notwithſtanding all their ſpecious pretences, plauſible Speeches, Declarations, Proteſtations, and Engagements; and then their Magiſterial ſlighting, contemning, and condemning, juſt and reaſonable Propoſals, Cautions, and humble requeſts of *oppreſſed Supplicants*, will have evil Conſequents, though they may ſerve their ends for a while. The *Remonſtrant* fears this *Reſult*, and that there are ſome endeavouring to make invalid the ſaid *Securities*, together with the *Kings* gracious condeſcentions, if it be poſſible, both to the *Remonſtrant* and others, who can hardly walk the ſtreets without abuſive affronts and provocations; in which conſiderations it is preſumed he is allowed by the Law of *Nature*, (and ſhall be permitted by your *humanity*) to plead and inſinuate in a peaceable manner, ſuch Motives as reaſonably tend to their timely relief; eſpecially, when they are made almoſt careleſs of their lives by being totally deprived of that, whereupon life dependeth, through their neglect of Juſtice to whom they conſcientiouſly adhered. But

But much more weight may be laid upon the Argument drawn from that tender reſpect, that ought to be had to the honour of the *King* and his *Parliament*, which this *Remonſtrant* cannot chuſe but frequently touch upon, as being of very high concernment. A Gentleman of the loweſt rank, who hath any ſenſe of his true honour, is no leſs careful to keep his *word* and *promiſe*, then to perform what he is obliged unto by an Inſtrument confirmed with *hand* and *ſeal*; yea more, becauſe he to whom he ſtands engaged by the latter, confided leſs in him, and hath a *legal ſecurity*, whereby he may probably be ſaved harmleſs, howſoever he be inclined to make performance, who gave him credit. And it ought to be remembred, that by his *Majeſties Declaration* from *Breda*, concerning *Sales*; by a *Declaration* made in this *Parliament* the 8. of *May* laſt; by his *Majeſties Proclamation* the 6. of *June* laſt; by an *Order* in *Parliament* laſt *Auguſt*, reſtraining *Eccleſiaſticks* from granting Leaſes of any of the ſaid lands by them claimed; by his *Majeſties Speech* at the end of the firſt Seſſion of this *Parliament*; and by the L. *Chancellours Speech* ſeconding the ſame; (which gave hope that ſom good proceed ſhould be made toward the relief promiſed, before the members of this *Parliament* were arrived at their *Countrey-Houſes*.) It ſeemed to be the intent both of the *King*, and of this *Parliament*, that the ſaid *Purchaſes* ſhould, and ought, to have been confirmed to the late *Purchaſers*; and that in the mean time, their poſſeſsions ſhould be quieted, and their *Rents* and *Arrears* paid unto them by their Tenants: Nevertheleſs, to the diſhonour both of the *King* and *Parliament*, the *Prelates* not only ſlight the *Orders* and *Acts* of the *Commons* alone, and the *Ordinances* of the *Lords and Commons* joyntly, with that which was de-

clared by the *King*, as aforeſaid; but, do many other wayes, act ſo violently and arbitrarily repugnant to theſe condeſcentions, as if they would make the *People* believe, that they knew the *King* and this *Parliament* intended not what they declared, except only in things relating to the benefit of them the ſaid *Prelates:* For, the firſt *Votes* of this *Houſe of Commons*, for reſtoring them to their *Manſion-Houſes*, and the *Votes* of the *Grand Committee*, excluding perſons, under ſeveral *Qualifications*, (not excepted in the *Act of Oblivion)* from the benefit of the intended *Act for confirmation of Sales*, they obſerve, and impoſe as *Laws* upon the *People*; but, on the contrary, the *Votes* of the ſame *Houſe*, for prohibiting them the ſaid *Eccleſiaſticks* to grant any Leaſes, until the intended *Act of Sales* was paſſed; as alſo, for the *Augmentation of Vicaredges*, and the *Votes* of the ſaid *Grand Committee*, for ſatisfying the *Purchaſers* their *money and Intereſt*, before they did part with their *poſſeſsions*, they reject as of no force, the Parliament being diſſolved; and regard the ſaid *Ordinances* of the *Lords and Commons*, and the ſaid *Acts and Orders* of the *Commons* alone, much leſs. Moreover, if in any thing his Majeſties Commiſſioners encline to give the leaſt ſatisfaction to any *Purchaſer*, the ſaid *Eccleſiaſticks* cry out againſt it as an *Arbitrary Prerogative Commiſsion*; though in caſes relating to their advantage, they cry up the *Prerogative* againſt the *Laws*. Alſo upon Petitions of ſome of the *Purchaſers* (as the *Remonſtrant* is informed) *Orders* are made, ſeeming to enable them to receive all *Arrears* due before the 24. of *June* laſt; when it is well known (perhaps to themſelves) that by the *Act of Oblivion*, Arrears to that day are generally pardoned, and that the Tenants who ought to have paid them, lay hold on that *Act*, and diſobey thoſe *Orders*;

Orders; by which means, *Officers* are only benefited, and the *ſuiters* more damnified by expences, inſtead of getting relief; So that, whereas *Purchaſers* are invited to bring in their *deeds* to be cancelled, upon promiſing that they ſhould receive all Rents due at and before *Michaelmas* laſt, it would be plainer dealing to tell them, they ſhould have a *Quarters Rent*, to relinquiſh their *purchaſes*; for in truth it amounts to no more, from *June* 24. to *Michaelmas* next following. Furthermore, there being nothing promiſed by King or Parliament, as aforeſaid, in their Declarations, in relation to the *Old Tenants* of *Prelates Lands*, (the ſaid *Tenants* having had *pre-emption* before all other, when the ſaid Lands were ſold; enjoying alſo their full term without interruption, during their reſpective Leaſes; and being no otherwiſe diſplaced, then they uſually were formerly when the ſaid *Prelates* pleaſed by *Concurrent Leaſes* or otherwiſe, to take theſe *Farms* into their own hands, or for the benefit of their *children* and *relations*, at the expiration of their Terms) it had been more candid uſage, to have abſolutely ſignified to the *Purchaſers*, that the ſaid *Old Tenants* ſhould be preferred before them, rather then to permit the ſaid *Purchaſers* (deluded by a vain hope) to conſume money and time in ſeeking for a *Compoſition*, and to ſuffer the ſaid *Prelates* in the mean time, to receive their whole Rents, to eject the *Purchaſers* by force, when they had paid all Taxes, with other duties, not without great expence beſtowed in fencing, ſoyling, plowing and ſowing the ſaid Lands; and alſo to grant Leaſes, as they have done, to the vacating of all the coſt and labour of the ſaid *Purchaſers*, in purſuing what ſeemed graciouſly intended both by King and Parliament on their behalf. Theſe and many other paſſages, which this *Remonſtrant* hath obſerved,

ſerved, makes it appear unto him, that there is not that care yet taken to preſerve the honour of the *King* and of this *Parliament*, in giving ſatisfaction to *Purchaſers*, as might be wiſhed; and that there is not that reſpect had to *Juſtice* and *good Conſcience*, in ſatisfying them, as hath been heretofore vouchſafed by *Princes*, *States*, and *Parliaments* in the like *Caſes*.

In true *Reaſon*, (which diſtinguiſheth *Men* from *Beaſts*, as *Juſtice* and *Mercy* differences them from *Devils*) this *Remonſtrant* conceives, that the whole *matter* in *Fact* and *Judgement*, concerning the ſaid *Sales* and *Securities*, muſt unavoidably be brought to this *Dilemma*; (to wit) either the *Long Parliament* had Power to make ſuch *Sales*, and grant ſuch *Securities* as aforeſaid, or elſe they had not: If they had ſuch a *Power*, then their *Sales* and *Securities* muſt be allowed and confirmed; or, at leaſt, (if in Law or Equity, reſtitution of what was by them ſold, ought to be made to the former poſſeſſors) then recompence muſt be given another way; elſe injuſtice is commited, GOD, and the *Nation* are diſhonoured, and many thouſand Families and innocent perſons will be unmercifully expoſed to ruine; and that *ſeverity* and want of *compaſsion*, for which they were viſited in wrath, who laſt abuſed their Power, will be more then doubled. GOD is the ſame he was; and if private men, for not performing their Covenants made to and with each other, (though to their own hindrance) ſhall be excluded from his Tabernacle; doubtleſs an equivalent Judgement will be extended to *States* and *Parliaments*, or thoſe whom they repreſent. Then, on the other part, if it ſhould be granted, that the foreſaid *Parliament* aſſumed, and exerciſed wilfully a Power, not thereto belonging, to the damnifying of thoſe who confided in

in them; that *Parliaments* ſucceſſors ought then in Juſtice, to award ſatisfaction out of their eſtates, who arrogated ſuch an unwarrantable Power, as far as they will extend, if they can be diſtinguiſhed from thoſe among them, who were guiltleſs: And if that *diſtinction* cannot be made, or, the damages exceed their abilities; then, condign ſatisfaction ſhould be made out of their *Common purſe*, who intruſted thoſe with the *Publick-Faith:* For, the greateſt part of the *People* have often been too careleſs upon whom they impoſe that confidence, and perhaps, will be more wary, when they have well paid for it, what perſons they chuſe; and be ſo wiſe, as to conſider, that they who have not wit enough to govern their private eſtates, or they who conſume many thouſands of pounds, in Ale houſes, Inns and Taverns, (whoſe reckonings, as this *Remonſtrant* hears, are not yet paid) to procure themſelves to be Elected by Feaſtings and Drunkenneſs, had probably ſome worſe ends in being ſo prodigal, then a ſincere intention, to ſerve GOD, the King, and their Countrey.

Yet, neither this *Remonſtrant*, nor as he believeth, many of the ſaid *Purchaſers* and *Lenders*, do expect ſatisfaction ſhould be made them at full for all their damages, (though in juſtice it ought ſo to be) but conſidering the *Publick wants*, and other private mens neceſſities, as well as their own; with how much it may tend at this time to the ſettlement of Peace and Amity, that every man ſhould enjoy a comfortable ſubſiſtence, they would reſt contented with ſo much only toward a repair, as might diſcharge them from their engagements occaſioned by the ſaid Loans and Purchaſes, to the redeeming the loſs of their liberties, and to preſerve a competency proportionable to their ſe-

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veral degrees, and the condition of their neareſt *relations*; which might be raiſed without overburthening any, if ſuch *Expedients* might be ſpeedily taken into conſideration, and vigorouſly proſecuted, as may be hereafter propoſed; whereas the courſe which is yet purſued, will neither be a means of relieving many, nor of ſo reconciling diſagreeing Parties, but that the Breaches will daily grow wider, and encreaſe Animoſities till they become irreconcileable; and kindle ſuch an univerſal flame by private fewds and vexatious ſuits, that it will never perhaps be quenched, whileſt ought is left unconſumed, or whileſt any conſiderable number of them, or of their Poſterities, are living, who were unhappily engaged againſt each other in the late war: And for prevention whereof, there will be no poſſibility in nature, but by a general *Forgiveneſs* on all ſides, mediated by a moderate courſe, to preſerve in ſome indifferent meaſure, that Intereſt by which each man may be comfortably maintained: For, until that be ſincerely endeavoured, proſecuting the rigour of the Laws, by impriſoning, ſuing, hanging, beheading and quartering will terrifie few of thoſe who have neither eſtates to loſe, nor an outward condition of life worth preſerveing: Nor in ſuch caſes will preaching the principles of *morality*, or *Evangelical Precepts* prevail much, but with men, naturally meek, (or perhaps cowardly) or ſuch as are of ſo true a Chriſtian and ſanctified a temper, that, according to the doctrine and example of *Chriſt*, they can freely forgive their enemies, and ſubmit to any thing, wherewith it ſhall pleaſe GOD to permit the *Supream Power* to exerciſe their Faith and Patience; which number is ſo ſmall in reſpect of the reſt of thoſe who are at this time exaſperated, in relation to their Eſtates, Credits and Conſciences, (as they

they will pretend at leaſt) that the Publick charge, which the preſent Government may be conſtrained yearly to continue, will amount to more, then that which would ſuffice to calm their ſpirits, by a repair of their deſtructive damages: And yet their ſuppreſſion by violence, may paradventure alſo, be prolonged, until ſome advantage be gotten by the changeableneſs of humane affairs, to let their fury break forth in ſuch a time as may deſtroy or endanger that *peace*, which they deſire to preſerve: For, an Army is a ſecurity which hath in it, neither certainty nor ſafety. It being therefore this *Remonſtrants* principle, not only to ſeek the preſervation of that *viſible Power* whereto God ſubjects him, out of prudence and moral gratitude, becauſe it protects him; but even for conſcience ſake alſo, (though it ſhould oppreſs him, as the laſt did) he thinks it his duty to give a *Caveat*, whereby they whom it ſhall concern, may take it into conſideration, whether both *Parties* which have oppoſed each other, are not in ſome reſpect ſo equally guilty of the ſins occaſioning the *Judgements* under which they have lain together, or by turns; and whether it will not be their next and ſafeſt way to a *general peace*, to divide the burthen which now lies deſtructively upon many, to be born by the whole *Nation*, and to make it as eaſie, as Juſtice and Prudence will permit, by an impartial reſpect to the intereſt of all Parties concerned: To which end, ſomewhat ſhall be propoſed before the concluſion of this *Remonſtrance*; not Magiſterially, to be ſtrictly ſo or ſo proſecuted; but rather, to be a hint of ſomething to that purpoſe, to be deliberately determined by wiſer men.

It will be pertinent to *common peace*, to take notice how many hundred thouſands are at this time exaſpe-

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rated, by being nigh totally deſtroy'd or much impoveriſhed by the loſs of their livelihoods & liberties, with little hope of remedy: Some, by impriſonment upon malicious ſuggeſtions only, without any cauſe of offence given; ſome by being deprived of their monies exacted, lent or contributed upon the *Publick Faith*, to that Power whereto they heretofore ſubmitted conſcientiouſly, or by compulſion; ſome by being ejected forcibly out of Lands, Offices, or other Eſtates by them Purchaſed, and formerly belonging to the King, Queen, Prince, Prelates, and ſuch as were then reputed Delinquents; ſome by taking up, on valuable conſiderations, thoſe Lands or Offices from the firſt or ſecond Purchaſers and Poſſeſſors, in ſatisfaction, or in relation to debts, jointures, childrens portions, or other collateral Contracts, Securities, or Engagements; and ſome by great ſumms expended in buildings or other improvements, borrowed from many who are quite undone by their diſability to repay it; occaſioning ſuits and quarrels no leſs deſtructive to them, then to the original *Purchaſers* and *Lenders*. And not a few thouſands are as much diſcontented upon other civil and conſcientious accounts, whom to provoke altogether, may be of dangerous conſequence, though the Kings *Indulgence* hath much qualified and ſettled the minds and eſtates of ſome: For little advantaged will they be by a *pardon* for *life*, who needed it, or for ought elſe criminal, who are put into a worſe condition by *living*, then to be executed ten times by the hang-man. The natural temper of this Nation, is for theſe reſpects much to be regarded, and they are accordingly to be dealt withall; as it was prudently counſelled by King *Henry* the fourth, upon his death-bed to his Son, whoſe words I will here inſert as not impertinent. *I charge thee* (ſaid

(ſaid he) *before God, to miniſter the Law indifferently to all, to eaſe the oppreſſed, to beware of flatterers, not to deferr* Juſtice, *nor yet to be ſparing of mercy; puniſh the oppreſſors of thy people, ſo ſhalt thou obtain favour of God, and love and fear of thy* Subjects, *who whileſt they have* wealth, *ſo long ſhalt thou have their obedience; but, made poor by oppreſsions, will be ready to make Inſurrections; Rejoyce not ſo much in the glory of thy* Crown, *as meditate on the burthenous care which accompanies it. Mingle* Love *with* Fear; *ſo thou, as the heart, ſhalt be defended in the midſt of the body; but know, that neither the heart without the members, nor* King *without the* Subjects *help, is of any force. Speed,* pag. 763.

This *Remonſtrant* conceives, he might have procured many thouſand hands ſubſcribed to atteſt the reaſonableneſs of this *Caution*, and of what elſe is in this *Remonſtrance* expreſſed or deſired; but he endeavoured it not, becauſe, he thinks it will be needleſs to wiſe men, who very well know, that common cheat ſignifies little or nothing, as hands are uſually procured. When *Reaſon* prevails not more then *Voices*, there is ſmall hope of *Juſtice*. And, as it was ſaid to *Dives, They who will not believe* Moſes *and the* Prophets, *will not believe one ſent from the dead.* So, may this *Remonſtrant* ſay, *They, who will not be moved to do conſcionable and righteous things, for the ſake of Juſtice and Mercy, will little regard Remonſtrances or Petitions, ſubſcribed with many thouſand hands, till they feel them about their ears; or, until the vengeance of GOD ſeizes on them, as it lately did on thoſe who neglected good Cautions, until they had not power to put them in execution.* Miſconſter not this, as a ſecret threat to any in *Authority*; for it is humbly and ſoberly intended, to be only a *Memorandum*, uſeful at this time, wherein all have not the patience of

Saints, who are grieved or oppreſſed. That, *which hath been*, may be again *hereafter*; and there be among thoſe who are now depreſſed, ſome of thoſe *Anointed-ones* of the LORD, whom he will not permit to be harmfully touched without *Vengeance:* For, he hath other *Anointed-ones* beſide *Kings*, whom he often reproves for their ſakes; and verily he will not forget the poor for ever, though to humble them for thier tranſgreſſions, he hideth his face from them for a ſeaſon; at leaſt, his *Everlaſting Mercies*, he will not take from them. God preſerve us from ſeditious and mutinous repinings; and give us all grace, from the loweſt to the higheſt, joyntly and ſeverally, to endeavour that which prevents deſperate *Actīvities*, and take away every occaſion of temptations thereunto: For, though meek and conſcientious men, will, as they ought to do, wait patiently upon GOD in all their ſufferings; yet meer natural men, (of which ſort, the greateſt number of thoſe many thouſands conſiſt, who are made almoſt deſperately careleſs of their lives) will not eaſily conform to *Evangelical* principles, (as is before implyed) but, perhaps, when their perſonal wants are aggravated with the importunings and upbraidings of Creditors, the neglects of friends, and the ſcorn of enemies, the jears of neighbours, and the cries of periſhing wives and children, it may ſo provoke them, that in ſuch extremities, they will have as a little regard to *Reaſon*, *Religion* and *Civil duties*, as they had to their ſad *Petitions* from whom they expected Juſtice or Compaſſion; and then like provoked *Engliſh Maſtives*, (the true *Hieroglyphicks* of *Engliſh mens* temper) fly upon Bulls, Bears or Lyons, without fear of their inequality in ſtrength and number, or into any dangerous attempts. Take it not therefore offenſively, that you are in

in this extraordinary manner forewarned thereof. Many things have been this year permitted by way of *premonition*, more then at other times. The *Waters*, which are the Peoples Hieroglyphick, have had ſeveral prodigeous *motions*; the *Air*, not a few portentuous impreſſions; yea, the *Fire* and *Earth* alſo; and many other of GOD's creatures have contributed *ſymptoms* pertinent to our inſtruction, which ought to be well heeded; and are no ſuch *Non ſignificants*, as they would ſeem to think them, who do what they can to becloud them.

It may be, the late *Inſurrection* of thoſe few, called *Fifth-Monarchy-men*, hath ſomewhat in it which tends to *premonition*: For, GOD and Nature never act or permit any thing in vain (no not the falling of a ſparrow to the ground, or the numbring of hairs) and, this *Remonſtrant*, therefore, conceiving himſelf obliged to declare his ſenſe thereupon, will make bold here to inſert it, that it may not be altogether fruitleſs. He truly profeſſeth he knew not one of thoſe perſons, ſo much as by *name*, and is as far from juſtifying that, or any ſuch attempt, as they who either *martially* or *legally* proſecuted them to their deſtruction in the fleſh. For, though *Moſes* ſlew the *Ægyptian* which oppreſſed an *Iſraelite*, being then but a private perſon, *Rahab* confederated with forraign ſpies, to the deſtruction of her native City; *Jael* infringed both a *League* and the *Law of Hoſpitality*, in killing *Siſera*; and *Ehud*, under colour of preſenting a *Gift*, and of being a *Meſſenger* from GOD, ſlew King *Eglon*, to whom he was a tributary *Subject*; and theſe had no doubt, ſecret warrants from GOD for thoſe *irregular Actings*, by a divine impulſe upon their ſpirits, making them content to hazard the deſtruction of their bodies to a temporal

temporal condemnation in thoſe ſervices; but no ſuch *ſecret* ever entred into the ſoul of this *Remonſtrant*, nor doth he find his heart enclinable to act any thing not warrantable by the revealed will of GOD; becauſe, he finds, as well by what hath within his own experience befaln to ſome, as by the example of *Simeon* and *Levi*, that, men may be ſo deluded, by their own fancies and corruptions, as to think the moſt barbarous cruelties are acts of *Juſtice*. Therefore he leaves the judgement of thoſe *perſons*, and of ſuch *attempts*, to thoſe unto whom they appertain, and to God, who only knows their hearts, their purpoſes and warrants, if they had any; and whoſe *Mercies* being infinite, and his *Judgements* paſt ſearching out, doth ſometime permit *external Judgements* to ſeize upon a *few*, to make way for *many* to eſcape them; and otherwhile expoſeth men to temporal cruelties, without mercy here, that an everlaſting *mercy* may be enjoyed hereafter. But, whatever thoſe *perſons* were in themſelves; or whatſoever that *attempt* was in its own nature; this *Remonſtrant* is very certain that it was a *Providential permiſſion*, for their ſins and ours, hinting unto this *Generation*, things very pertinent thereto; and foreſhewing ſomewhat to come, (if not prevented by Repentance and Amendment) which it will concern us to ſearch after, with as much diligence as we can. What it particularly points at, he hath a dark view by a *contemplative Viſion*, like an imperfect *Apparition in the Air*, which is not viſible enough to be aſcertained in words to other men; yet ſufficient he thereby diſcovereth to make it evident to himſelf, that ſuch previous conſiderations as theſe that follow, will be very needfull.

Firſt, foraſmuch (as aforeſaid) GOD and Nature

ture act or permit nothing in vain; It is to be conſidered, that the ſuddain riſing and deſperate attempt be fore-mentioned, tends to more then ſuch a vanity ſeems to be in it ſelf; and that the *Circumſtances* of the *Fact*, and the *Qualifications* of the *perſons*, may have much in them tending to the diſquiſition of what *Providence* intended.

Secondly, It is to be conſidered, That if Moral and Religious men, being left to themſelves, may be tranſported into ſuch dangerous extravagancies, what they may poſſibly be hurried into, who have neither honeſty nor Religion to reſtrain them, if GOD ſhould be then provoaked, to give way to their corruptions, when they are tempted by their *Luſts*, or exaſperated by *Sufferings*, which they conceive injuriouſly inflicted.

Thirdly, If upon a miſtaken *Principle*, a few perſons, ſeduced to take up *carnal weapons* to proſecute a *ſpiritual warfare*, might be ſo encouraged, and elevated in their ſpirits, as to out-dare the whole Power of one of the greateſt and moſt populous Cities in the world; even when her Citizens were in Arms, in readineſs upon their *guards*, and the *Militia* of the whole Kingdom without her walls, in a defenſive and an offenſive poſture, to aſſiſt if need were: It is very conſiderable, what the effect thereof might be, if the whole Body of GOD's *Elect* in theſe Nations, ſpirited by an unqueſtionable belief, grounded upon his promiſes, ſhould engage all together as one man in his *Cauſe*, armed with all the ſpiritual weapons offenſive and defenſive.

Fourthly, It is obſervable, that thoſe *Impulſes* which are termed *Phanaticall*, and thoſe *perſons* who are agitated by them, are neither to be ſlighted, nor inconſiderately treated withall: Becauſe, if they be moved

by *divine Inſtinct*, (which may be diſcernable) as *Jonathan* and his Armour-bearer were, two of them will be able to rout a whole *Garriſon*, ten to chaſe an hundred, and an hundred to put a thouſand to flight. If they be ſtirred up, but by a meer *Phanatique deluſion*, they may accidentally, be ſufficiently ſpirited, thereby to vanquiſh a Power, much ſuperiour to themſelves in ſtrength and number, as it hath often happened, *when unequal Armies have joyned battle*, and the *ſuperſtitious vulgar* were prepoſſeſſed by ſome ominous conceit or preſage divulged among them: As for inſtance, at the battle of *Agencourt*, (if the *Remonſtrants* remembrance fails him not) when the *Engliſh*, over-powered by their numerous Adverſaries, ten (nay twenty to one) as ſome writers affirm, (when their ſtrength was ſpent, by ſickneſs and wearineſs, and they quite ſurrounded, and ſeeming without hope of eſcaping an utter defeat) a *prediction* being divulged among them, which had long before preſaged, that the *ſtones of the field* ſhould riſe up for them againſt the *French:* GOD, who is the giver of *Victories*, permitted that deſpicable means, to be inſtrumental thereto; for, *weapons failing*, and the *Engliſh* thereby encouraged, took up *ſtones*, and obtained the moſt *ſignal Victory*, that ever was gotten in theſe parts of the world. And the moſt famous *Captains* among the Antients, made uſe of *Auguries*, *Predictions*, and ſuch like *mediums*, to ſtir in their *ſouldiery* ſuch *impulſes*, as we call *Phanatique*, and very frequently thereby prevailed.

Fifthly, If a handful of men (as it were) upon a conſcientious account only, built upon a falſe ground, without being moved with reſpect to their *perſonal damages or intereſts*, could be ſo deſperately and obſtinately reſolved: It is conſiderable, what the deſperation

tion of ſo many hundred thouſands may amount unto, who are or may be exaſperated through unſufferable inſolencies and oppreſſions, making them careleſs of their lives, by defect of all things pertinent to a comfortable life; they having therewith no ſenſe of *Morality*, *Piety*, or *Conſcience* to reſtrain them, propoſed nothing but *vengeance*; and GOD ſhould then alſo, therewith let looſe the fury of others, whoſe malevolence and diſcontents are not yet much heeded, to make them inſtrumental for the deliverance of thoſe from *Oppreſsion*, have meekly ſubmitted their Cauſe to him only. For know, that they who are eminent for nothing ſo much, as for their prodigality, whoreing, roaring, drinking, or ſwearing; and valiant only in Baudy-houſes and Taverns, will run away like ſheep before reſolute aſſaylants, made deſperate as aforeſaid.

Know alſo, that the *LORD of Hoſts*, who is the GOD of *Nature*, as well as of *Grace*, is General of a two-fold *Militia*, furniſhed with diſtinct weapons according to the ſeveral ſervices whereby they are to glorifie him; the one *Natural*, and the other *Spiritual*; and that he makes uſe of both to correct his *Children*, and deſtroy the *Enemies* of his *Kingdom*, as occaſion is given. The firſt he employeth in ſhedding the blood of his *malicious oppoſers*, or of *incorrigible ſervants*, ſometime, with hazzard or loſs of their own; and the other, (if need be) he engageth in *ſufferings*, and by contributing their own blood alſo in his *Cauſe*; managing to that end, thoſe offenſive and defenſive *weapons* only, which are proper to a *ſpiritual warfare*. Theſe laſt, are thoſe followers of the *Lamb* whither ſoever he goeth, who are *Saints* and *Souldiers*, in the moſt ſuper-eminent degree; to whom the other uſually make way by the violence of natural Faculties and Paſ-

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ſions, to thoſe *Conqueſts* over *Prophaneneſs* and *Injuſtice*, which muſt be compleated by *Patience*, *Meekneſs*, *Love*, *conſtancy in Faith* and *Prayer*. And many of the former may be *Saints* alſo, who when their *natural corruptions* have been ſoaked in their own *blood*, or *ſufferings*, and the ſtains waſhed out, by being rinſed in the blood of the *Lamb*, ſhall have a ſhare both in his *Victories* and *Triumphs*..

Permit, I pray you, this *Remonſtrant*, with patience and candor, to purſue this plain-dealing a little further, and to add ſomewhat for vindication of himſelf, from thoſe miſ-interpretations which may be made of his honeſt and peaceable intentions, in theſe *free expreſſions:* For, when he calls to mind, that *Chriſt* and his *Apoſtles* were charged with *ſedition*, for innocently Preaching the peaceable glad-tidings of the *Goſpel*, for their ſafety to whom they preached them; and that ſome of the *Prophets* were impriſoned and perſecuted as ſeditious perſons, when they declared GOD's *Judgements*, and what ought to have been performed for preſervation of their *Common ſafety*; he thinks it not unlikely, in this froward *Generation*, that ſome *Objections* of that kind may be made againſt him, by their Pride, Malice, or Ignorance, who proſecute their ſelf-ends; And he being neither inſenſible, nor totally careleſs of thoſe diſadvantages which may befall thereby, nor ignorant how eaſie it is to find wherewith to beat a dog; will now (leſt he may be reſtrained from that liberty hereafter) preoccupate as much as he can, whileſt he may, to prevent *prejudicacy* (if it be poſſible) by giving reaſons for his Remonſtrating to the purpoſes afore-mentioned, and in this unuſual mode.

He knows how far the juſt bounds of a *free expreſſion*

ſion extends by the Laws of *GOD* and *Nature*; and though his *body* may be enſlaved, and kept from the exerciſe thereof by the cruelty of others, his *mind* cannot be inthralled, but by his own baſeneſs or puſillanity; and if he muſt periſh, he is reſolved to periſh like a *man*, not like a *beaſt*, or like one who cuts his own throat for fear of death. He will not whine like a *curdog*, or ſnarl at him, when he is beaten or kickt by his *Maſter*; nor cry like a *Swine*, when he is to be ſlain by the Butcher, or ringed for his rooting; nor doth he think himſelf obliged at this time, to be as dumb before his ſhearers, as CHRIST was; nor until a time comes (as it did to him) wherein *words* will either be wholly in vain, or may tend to prevent that *ſuffering*, whereunto he ſhall believe he was pre-ordained by *Providence*, for his *Maſters* glory, or for the welfare of other men; and then he will leave *ſcribling*, and bear his *Croſs* in ſilence. But it is yet, ſeaſonable for him to write and ſpeak, and if he now do it not, he may for ever hereafter hold his Peace; for it will be to no purpoſe. He writes and ſpeaks, with the more boldneſs, becauſe it is not for his own *Intereſt*; but as it lies wrapt up with the *Publick Honour*, *Peace*, and *Welfare*, and is preſervable, without injury to other *private perſons*. He acknowledgeth himſelf ſubject to the natural deſires, fears, frailties and infirmities of the weakeſt men; yet, GOD, by his *Grace*, hath (as he hopeth) ſo habituated him to the *Principles*, which will preſerve him in a warrantable *ſobriety*, that he ſhall dread nothing, but GOD and *himſelf*; or leſt by ignorance he may offend againſt his own *Conſcience*; in which caſe he is one of the verieſt *Cowards* in the world. He neither doth nor can willingly intend hereby the juſt offence of any: For he hates nothing, that GOD

hath made, *loves* him above all things; his *neighbour* as *himſelf*; and his *Countrey* (if his heart deceive him not) much better. He honours the *King*, and is, and will be, as faithful unto him, as he was to thoſe who lately exerciſed *Supream Authority*; to whom, he was conſcientiouſly faithful to the laſt hour, wherein GOD permitted them to retain it; never diſſembling, jugling, or halting between two *Parties*; yea, though he was neglected and oppreſſed by thoſe to whom he was obedient. He that hath no *ſelf-love*, is as blameable as he which hath too much, becauſe he wants that rule whereby he ought to regulate a Love to his *neighbour*; and he who to his power, provides not for his *Family*, is worſe then an *Infidel*. Therefore, no malevolent repining or diſcontent, but a Chriſtian regard to his duty, and to thoſe many who are oppreſſed (which is enough to make a dumb man ſpeak) hath extracted this *Remonſtrance*, quickned with a little more Salt, Sulphur, and Mercury, then uſual, that (if he ſhould live ſo long) he might not ſolicit in vain for Juſtice twenty years longer, but have a ſpeedy diſpatch one way or other. For, *Qui rogat timidè, docet negare*, he, who ſneakingly demands *Juſtice*, as if he were begging an *Alms*, encourages his oppreſſors the more impudently to oppreſs him. And yet, perhaps, he had not adventured to expreſs himſelf in this mode, if an unreſiſtible impulſe had not made impreſſions on his heart, more for the ſakes of others, then for his own.

For, though this *Remonſtrant* hath had many provocations thereunto, by the loſs of his moſt precious time, with the ruine of his eſtate and credit; thouſands perhaps, have ſuffered as much as he that way, whom patience, fear, or ſtupidity have kept ſilent; and it would be a ſhame to him not to ſuffer as mutely as other

other men; alſo he is reduced to a ſubſiſtence by *Charity*; but, that hath brought with it ſuch experimental evidences, of Gods merciful ſupplying a competency from day to day hitherto, that the damage is not only made thereby ſupportable, but comfortable alſo: and in this kind, he hath ſuffered no more then the King, and many perſons of honour have been exerciſed withal. This *Remonſtrant* hath likewiſe been made the ſcorn and deriſion of his enemies, neighbours and acquaintance, and is frequently perſecuted with uncivil upbraidings; but, he can paſs them over with as little regard, as the barkings of dogs, when he conſiders what *Shimeies* they are, who ſet them on, why, and to what purpoſe: That, which above all this afflicts him, are the ſufferings which have ſuddenly befaln to ſome of his needy *Creditors*, and moſt near and beloved *Relations*; who, not accuſtomed to the want of food, rayment, and ſuch other neceſſaries or conveniencies as they formerly enjoyed, look otherwhile ſo ſadly upon him, that it makes his bowels yern: Yet, it may be, neither had that been moving enough to embolden him hereunto: But, when to all theſe inducements, there ſeemed to be added, in his apprehenſion, a likelihood of multiplying thoſe Confuſions, Oppreſſions, and Innovations, which will be a diſhonour to *God*, the *King*, and theſe *Nations*; (and as well hazzardous to the *Common peace*, as deſtructive to him and others in their private capacities) this *Remonſtrant* thought it better to adventure the tranquility of one man, then to let ſo many be in danger of periſhing, by continuing ſheepiſhly ſilent: And he confeſſes there is ſomewhat of *ſelfneſs*, even in that alſo; becauſe, he is afraid his own Conſcience would accuſe him for neglect of his duty, and bring greater diſtempers upon him, for his being

being ſilent at ſuch a time, then thoſe evils which he might hope thereby to eſcape: For, GOD having carried him, a long time through many viciſſitudes and dangers, giving him frequent experiments what the events of his own and other mens tranſactions were, and will be, (with an ability in ſome meaſure more then ordinary, to illuſtrate to vulgar capacities, thoſe things which are conſiderable) he dares not preſume to diſpleaſe and inrage his Conſcience, to avoid the diſpleaſure of men, whatſoever outward diſadvantages may happen. Theſe things conſidered, with thoſe *Priviledges* which are due by the Law of *Nature*, he conceives neither any *digreſsion* or *expreſsion* herein contained is needleſs, or can be juſtly queſtionable; and that, he is not obliged (his preſent condition being weighed) to make anſwer unto ought objected, which may tend to the accuſing of himſelf, though he were as blameable as he is innocent. For, he intends nothing to the injury of *Publick* or *private Intereſts*; nor ſeeks for ought but his own according to Juſtice, that he may do *Juſtice* to his *Creditors* and *Relations*.

They who live at eaſe in plenty; becauſe, they ſee ſome appearances of a progreſs toward the relief of this *Remonſtrant* and other *ſufferers*, do condemn them as over-haſty, and more importunate then they need to be: Yea, are pleaſed to ſay, that much more is done for them already, then they deſerve; and that whatſoever ſhall be done for them, they will never be contented; which *Aſſeverations* are better evidences of their diſ-affection to the *ſufferers*, and of their want of true *Charity*, then of the truth of that which they affirm: And, it is the very ſame which was imputed to this *Remonſtrant*, at ſeveral times, during his almoſt twenty years ſolicitation, by ſome who were formerly in Power, when

when he Petitioned to be relieved for his ſufferings in their *ſervice*; and how juſtly they did it, may be collected from the *literal ſenſe*, of this *metaphorical illuſtration* thereof: He complained of a *conſuming fire*, whereinto they permitted him to be thrown by their *neglects*; and after he had long complained, they for a remedy, toſt him into a *boyling Caldron*; that, not contenting him, they threw him into a *Frying-pan*; therewith he being no more eaſed, renewed his complaint, and then, they laid him upon a *Gridiron*; that being as painful, they turned him upon his *other ſide*; that, proving as uneaſie, he Petitioned again, and was only baſted with a few *Oylie words*, or had Orders pin'd on him, like papers to keep roaſt-beef from burning; he then once again, made an humble addreſs for more effectual means of relief; whereto ſome of them angrily replyed, *Nothing will ſatisfie this fellow*: and ſeeing none of the former *condeſcentions*, would give ſatisfaction, they at laſt caſt him into a *freezing Lake*, wherein he yet remains; and, but that the *Charity* of others, did otherwhile a little *thaw* him, he ere this time had been frozen to death, and laid where ſuch *Remonſtrances* as theſe are needleſs. Theſe are the *Favours* which this *Remonſtrant* obtained, from thoſe whom he ſerved faithfully and conſcientiouſly heretofore, though he were perſonally known well near to all of them, and though moſt of them were his *familiar acquaintance*, and ſome of them his *profeſſed friends:* Which when he ſeriouſly conſiders, and how he hath nevertheleſs been from time to time, ſo many years together, neglected and abuſed; he can hardly diſcern whether hath been more injurious unto him, *neighbours*, or *ſtrangers*; *hypocrites*, or *prophane perſons*; *ſeeming friends*, or *open enemies*; his *Countrey-men*, or ſome of his *own kindred*.

But, now he hopes better; for, worſe they cannot uſe him, whom he oppoſed for their ſakes, when they were in *Power*. And, if that obedience which he now profeſſeth unfeignedly to his *Majeſtie*, ſhall procure ſo much reſpect to his preſent condition, as to allow out of what he thought his own, wherewith to diſ-engage him from his *Creditors*, and redeem his *Family* from that poverty, which now oppreſſeth it, he ſhall not only be therewith contented, but thankfully acknowledge alſo, to the honour of the *King* and *State*, that he finds them, whom he had made his enemies, to be much more juſt and merciful unto him, then his profeſſed friends, of whom he had beſt deſerved: And it may be poſſible, that their *Generoſitie*, whatſoever he hath heretofore done (or here, or elſewhere expreſſed) will make them as confident of his *Allegiance*, as they are of the moſt faithful of thoſe, who profeſs obedience and conformity to the Government, and in the moſt uſual mode.

Let it not ſeem unſavoury to any *Reader*, that this *Remonſtrant*, inſiſts ſo much upon his perſonal ſad condition and *grievances*: For, by them he became ſenſible of other mens Oppreſſions: By the reality of his own *wrongs*, he perceived what juſt cauſe others might have to complain: Alſo, without particularizing his *ſufferings*, they could not probably be redreſſed; and no reaſonable or conſcientious man, will grudge him the liberty of inſerting a leaf or two into that *diſcourſe*, which was for the relief of many, together with himſelf; compoſed ſolely at his coſt and labour, without the leaſt contribution thereunto vouchſafed, either by them or any other: For he may ſay on his own behalf, as *Vliſſes* did, when he pleaded for the armour of *Achilles* before the *Grecians*.

———*meaque*

———*meaque hæc facundia ſiqua eſt*
Quæ nunc pro domino, pro vobis ſæpo locuta eſt,
Invidia careat, bona nec ſua quiſque recuſet.
———Do not envy my *pen*,
Which often for the weal of other men
Hath been employed, if that otherwhile,
I, make uſe of it for mine own availe.

But, the means hitherto provided for the relief of this *Remonſtrant*, and other *Purchaſers* and *Lenders*, doth not yet appear likely to have that gracious effect, which was by them expected, and intended by his Majeſty. Therefore, he prayes it may not be offenſively taken, if he declares plainly, what the effects thereof hitherto are, and may probably be hereafter, according to his underſtanding: For, his purpoſe being to expreſs nothing but in order to the preſervation of himſelf and others from deſtruction, (nor to be more bold in language, then the heedleſneſs of this *Generation* ſhall conſtrain) it cannot be juſtly conceived that he would wilfully inſert any word or clauſe, which might by giving juſt offence, deprive him of that benefit which he deſireth to attain; unleſs it be thought his *Oppreſsions* have made him *mad*; (as many wiſer men have been, who ſuffered leſs) and if ſo, he is rather an Object of *pitty*, then of *diſpleaſure*. He is thankful to his *Majeſtie*, for not taking thoſe advantages at large, which were *providentially* put into his hands; and gratefully acknowledgeth the *Indulgence* vouchſafed to *Purchaſers* by his *Commiſsion*, for meditating on their behalf, manifeſt his *compaſsion* to be more then their own *Truſtees* have expreſſed; eſpecially his often haſtening the *Act of General pardon*, and deſiring the *Parliament*

to make the *Plaiſter* as large as the *ſoares*; nevertheleſs, the *Inſtrument* drawn up to thoſe purpoſes, ſeems not to have paſſed through their hands, who are ſo ſenſible of his Peoples Grievances, as he himſelf was, nor is it poſſible that he can in ſo ſhort a time have that full cognizance, which he may have hereafter, of the true ſtate of thoſe many *differing Cauſes*, which are to come under conſideration, in relation to *Purchaſers*; and therefore the means by him intended may be ſo defective without his default, that many will be more damnified, then relieved thereby. This is found and felt by experience already. The work impoſed is too heavy for ſo few *work-men*, in regard the *Commiſſioners* are perſons of honour, who have other weighty affairs which will divert them, and take up ſo much time, that not a few being already quite ruined by delay; many more will be deſtroyed before their *Cauſes* can be heard and determined. Some of them have ſo little whereby to ſubſiſt, that they cannot ſpare out of it, ſo much as the charge of Solicitation will require. And it is feared, moſt of thoſe who are yet able, will be wheeled round in ſuch *perpetual motions*, as they were at *Worceſter* and *Drury-houſes*, to their impoveriſhing alſo, by the long conteſts which will ariſe from ſeveral interfering *Securities*, *Intereſts*, and *Claims*, ſtill multiplying debates and expences; when ſo many thouſands as are engaged by *Original Purchaſes* and *Subcontracts*, ſhall from all parts betwixt Saint *Michaels-mount* and *Barwick* (ſome of them two or three hundred miles from their habitations) flock together, with witneſſes, Counſel and Sollicitours, to their great coſt here, and neglect of their buſineſſes at home. Such a multitude cannot but ſo obſtruct each others proceedings, that many who are beſt able to bear the burthen,

burthen, may be ſore ſtraitened and depreſſed, by loſſes in one place, and expences in another; by feeing *Officers* and making *Friends*, for that which will amount to little or nothing at the laſt: For, of much of thoſe Lands which were Purchaſed, as aforeſaid, the *Prelates* have not power to make Leaſes for longer term, then during their own lives; and there being no Rule ſetled by *Parliament*, whereby final Agreements may be made (in that, and ſome other Caſes, without diſpute) the *Purchaſers* will have as queſtionable *Titles* hereafter, as they have now; and be perhaps all dead or beggared, before any ſatisfaction ſhall be enjoyed.

As for the Lands claimed by the *Prelates*, there is little hope the late *Purchaſers* will have any conſiderable redreſs in lieu of them, if the ſaid *Prelates* be permitted to proceed as they begin; for (except two or three of them only, as this *Remonſtrant* hath heard, who perhaps deſire the *Epiſcopal Function* ſhould be reduced to the Priſtine Conſtitution) ſo ambitious are they of Preheminence, and ſo greedily hunt after immoderate Riches in their old age, that regarding neither the tears of the oppreſſed, nor Orders of *Parliament*, nor the *Kings* gracious condeſcentions publiſhed on the behalf of *Purchaſers*; they following the dictates of their own Avarice, take up the whole Rents, make forcible Entries, grant Leaſes to them who will give moſt, and Arbitrarily ſeize the eſtates of the *Purchaſers*, before the times limited are expired, or the *Kings Commiſsioners* can have time to take their Cauſes into conſideration; and before many can have means to preſent them, or be in a capacity to treat. This *Remonſtrant* in particular, having now loſt about eight years 300. *l. per an.* in a Purchaſe of their Lands who were heretofore called *Delinquents*, which Lands coſt

him as good as almoſt twenty years *Purchaſe* in ready money. Alſo 1681.*l.* 15.*s.* 8.*d.* charged by *Ordinance* upon the Exciſe in Courſe, which, with the Intereſt thereof, hath been eighteen years almoſt, unpaid. And now he is in danger to loſe totally between five and ſix hundred pounds *per. an.* more, in *Prelates Lands*, in Poſſeſſion and Reverſion; part whereof coming into poſſeſſion the laſt year, being unſtockt, and not demiſable, by reaſon the Title is diſparaged, hath coſt him in Taxes, with other duties and neceſſary disburſments therein diſpended, more then twice ſo much as he could raiſe out of them, by occaſion of the ſaid *Prelates* forcible Intruſions: The remainder of this *Remonſtrants* ſtock and goods, were by Attachments out of the ſaid *Prelates* own *Court*, (without arreſt, or any cauſe formerly made known, according to equity, or the *Common-Law* of this Land) illegally (and ſome of them, as he thinks, feloniouſly) taken in the night, and carried away, by the ſaid *Prelates* Officers or Agents, being ſtrangers, without any known *lawful Officer*. And, the ſaid *Remonſtrant* neither being at home, not having the liberty of his perſon, or any other means left to defend himſelf againſt ſuch outrages, or to maintain his family, but by charity, is by this uſage, and that which hath been thereby occaſioned, deprived of as much of his eſtate, as being ſold to the value, and proportionably diſtributed, might have ſatisfied moſt of his perſonal debts, had it not been ſo torn from him by ſome unconſcionable *Creditors*, and the ſaid Officers maliciouſly confederating together, to the taking away, at the third part of the value, the remainder of his houſhold-ſtuff, wearing apparel, victuals, and the beds whereon his wife, children, and ſervants lay; as alſo the wood in his yard, without any other Authority, but *Will*

Will and *Pleaſure*; for the uſe of the Prelates now *Tenant*, who being reputed (perhaps becauſe a Papiſt) a true Son of the Church, is now ſeated upon that Farm, which he hath forcibly ſeized; ſome of his ſaid *Agents* being ſo ſhameleſs, as to make anſwer, when the illegality of their proceedings was objected, that this *Remonſtrant* ſhould not be left able to proſecute his remedy at Law, or words to that effect, which they have made good: Inſomuch, that this *Remonſtrant*, is compelled in his old age, to ſhut up himſelf in a lone room, without a ſervant, night and day, both in ſickneſs and health; his wife neceſſitated, above fifty miles diſtant, to keep poſſeſſion, with her maide in a naked houſe, ſtanding far from neighbours, (and much farther from honeſt men) and his children and ſervants being ſcattered, to ſeek harbour and livelihood where they can get it. This, and much worſe, is the *Remonſtrants* preſent outward condition, by delay of the Relief hoped for, and by his being thereby diſabled to proſecute means of redreſſing his grievances any further: In the like condition (as he believeth) many thouſands are at this day among the ſaid *Purchaſers*, *Lenders*, and ſuch as fall under them, by the ruine of thoſe who are impoveriſhed by their wants.

For, the hopes which they had eight or nine Moneths paſt, of a timely *ſettlement*, hath had ſo ſlow a progreſs, that many who had fair expectations, and beſt means to improve them, begin to be afraid, it may ſucceed at laſt, as in an old Tale, it is ſaid, befell to him, who brought a large piece of cloth to his Taylor, to make him ſuch garments as it would extend unto; who at firſt, told him, it would make a very good ſute, cloak, and coat; but after it had been in his cuſtody awhile, he ſaid to his cuſtomer, it would make but a ſute and

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a cloak; after that, it would make but a cloak; being kept a little longer, he could make but a ſute of it; after a few dayes more, but a ſhort coat only; and at laſt, no more but a very fair *Cloth-button*: And perhaps, with ſuch a Reſult ſome of the *Purchaſers* may button up their baggs of Papers and Evidences (if the *King* take not their Cauſes into his ſpecial Conſideration) and go home three times more damnified, then by loſing all at firſt, without more coſt and trouble: For, when they have ſummed up the money, paid for their *Purchaſes* at firſt; for paſſing their *Conveyances* and Concomitant charges; *Intereſt* and Brockage for money borrowed; expences in ſuites at *Common Law* and *Chancery* thereby occaſioned; as alſo in Conteſts many years before *Committees* and *Commiſsioners for removing Obſtructions*; and thereto added what it will coſt now, before there will be a final ſettlement, it may poſſibly amount to ſo much, that the recompence will be leſs worthy of thanks, then a peremptory denyal would have been at the beginning; as this *Remonſtrant* hath found by experience; who very believeth, that after his *Demands* and *Receipts* had been ſtated by the *Committee of Accounts for the Kingdom*, examined again by *the Committee af the Navy*; Re-examined by a *ſelect Committee of Parliament*, and upon that three-fold Examination, had 3950*l.* reported to be due unto him, and payment then ordered; if he had totally quitted the ſaid debt, and hoped no more for it, he had been at leaſt 5000*l.* richer, then he is at this day: For, if delayes occaſioning expences with the loſs of eighteen years time, and the money miſpent, and ſo long forborn, had been avoided, and other wayes employed, he might in that ſpace have turned it to more conſiderable profit. The Proverb ſaith, *He that gives*

gives quickly, gives twice. A benefit vouchſafed ſpeedily, and ſeaſonably, may be doubled, yea tripled thereby, (as Opportunities may occur) whereas, by being long delayed, *Suites*, *Forfeitures*, *Intereſt*, or ſuch like, may ſo augment damages, that twice ſo much afterward, will not be ſo beneficial, as a quarter thereof might have been at the firſt; and to deſtroy men under a colour of doing *Juſtice*, and ſhewing *Mercy*, is like the *Cats* playing with the *Mouſe*, (a making ſport at other mens miſeries) and one of the greateſt cruelties in the world. In brief, by what is afore-expreſſed, this *Remonſtrant* hath neither the liberty of his perſon to attend the *Commiſsioners*, nor wherewith, but by Charity, to ſubſiſt, much leſs to bear the charge of proſecution, ſo long as his cauſe may poſſibly be undetermined; yea, it will be little better then putting him all that while upon the Rack, yet peradventure be no more available at laſt, then meat ſet before a dead man.

But, all this Remonſtrating is to little purpoſe, except ſomewhat may be propoſed, out of which an *Expedient* ſhall be raiſed, whereby the *Publick-Faith* may be redeemed, and the *Grants* and *Securities* aforementioned be made good, or elſe a ſatisfaction given in ſuch manner, that particular Animoſities may be allayed, without overburthening, or enfeebling the whole *Body-Politick*; which this *Remonſtrant* thinking poſſible, will contribute his conceptions thereunto, though perhaps he may have little or no thanks, (but a jear) for his labour. And, though he be ſo broken in his eſtate, and overcharged with muſings in his mind, that he can hardly compoſe himſelf for ſuch a ſerious *contrivement*, yet he may ſtammer out ſuch *notions*, that wiſer men leſs diſturbed, may either make more practi-

call, or at leaſt, thereby take hints to diſcover and proſecute a better *Expedient* of their own: For, the moſt *prudent men* ſometimes overſee, what a *Fool* takes notice of. The only way to ſettle an univerſal Peace and Concord, is to ſatisfie all *Intereſts*, as much as may be; eſpecially in things neceſſary to a competent ſubſiſtence, even to the anſwering of their expectations, who are moſt carnal, ſo far forth as they are juſt; in regard they are likely to be moſt troubleſom. *Venter non habet aures*, and there are now ſo many laying claim to that Intereſt, as will make it dangerous, to exaſperate them all at once; and will be injuſtice to leave any of them unſatisfied, as touching reaſonable demands. They whoſe *Grievances* are moſt conſiderable, are ſuch as have *Lent* or *Contributed* upon the *Publick-Faith*; *Souldiers*, who adventured their lives in the ſervice of the *Parliament*; *Purchaſers* of Lands or eſtates belonging to the *King*, *Queen*, *Prince*, *Prelates*, or thoſe who heretofore adhered to the *King* againſt the *Parliament*, and ſuch as had either Grants of Eſtates, or *Parliamentary Securities*, for payment of debts declared to be due unto them. It cannot be now expected, that the Lands of the *King*, *Queen*, *Prince*, or ſuch as were heretofore reputed *Delinquents*, ſhould be enjoyed by the ſaid *Purchaſers*, except ſo far forth only, as in conſideration of Improvements, the former *Owners* will freely, of their own nobleneſs, give way thereunto, if we look for a perfect concord on their part. And then, how the *Pnrchaſers* of thoſe Lands, and the *Parliaments* other *Creditors* may be ſatisfied, a courſe muſt be other wayes provided; which will be the more eaſily effected, and the leſs burthenſom, if the *Purchaſers* of *Prelates eſtates*, may have ſatisfaction out of the ſame Lands; as this *Remonſtrant* conceives, in equity and

and prudence, they ought to have, and alſo may have, to their reaſonable contentment, with an addition of honour and advantage, both to the *King* and *Nation*, without wrong to the *Epiſcopal Function*, being conſtituted and confirmed according to *Primitive Ordination*, derived from the Canon of GOD's Word; ſuch an *Epiſcopacy* never being intended (as this *Remonſtrant* believeth) to be exploded out of the Church of *England* by the *Solemn League and Covenant*; or to be barred out of *Scotland*, if the perſons were regulated and qualified, as they are characſtered by Saint *Paul*.

Thoſe *Temporalities* which they claim as *Prelates*, belonged not to them by *divine right* as *Biſhops*: but, were conferred in time of *Popery*, to ſupport them as *Barons*, when they were authorized to ſit in *Parliament:* which Priviledge, being taken away by *Act of Parliament*, aſſented unto by the late *King*, that work is at an end: and *work* and *wages* being *Relatives*, ceaſe both together. *Temporal* and *Spiritual Lords* in a *Parliament*, reſemble plowing with Oxen and Aſſes in one teeme, and by weaving (as it were) Linnen and Wollen together, may make that *Linſey-woolſey*, both in Civil and Spiritual things, as will be pleaſing neither to GOD nor men. The *ſervices* whereto the *Biſhops* were chiefly ordained, may be beſt performed, (and with leaſt obſtruction to civil tranſactions) in *Synods*, or *National Councils* and *Conventions*, where no Lordly titles or uſurpations are to be claimed or allowed: nor any *Precedencies*, but for *Orders ſake* only, leſt *Precedencies*, and *temporal Dignities*, may overawe their *fellow-members*, and diſadvantage the *Truth*. *Biſhops* being regulated, as aforeſaid, and exerciſing only a *Primacy of Order*, as *Speakers* in *Parliaments*, *Prolocutors* in *Synods*, and *Preſidents* in *Councils*, ought

to be reſtored; and a competent and an honourable maintenance might be provided for them out of thoſe legal perquiſites, which heretofore belonged unto them *quatenus Biſhops*, (and conſiſt with an *Evangelical Diſcipline*) none of which are ſold from them: and out of thoſe *Impropriations*, which they formerly Leaſed for Fines and yearly Rents, giving a *Plow-mans wages* to their poor *Curates*. Theſe *Impropriations*, if they might be timely reſerved from being again ſo miſdiſpoſed of by their Avarice, would amount to a ſufficiency: yea, and to a far larger Revenue, then many *Biſhops* formerly had, if they were prudently diſtributed; and would be likewiſe a quieter ſubſiſtance, and ſomewhat more proper to their *Calling*; becauſe a maintenance ſettled upon the *Miniſtry* by the Laws of the Land. Moreover, to enlarge that *maintenance*, convenient places of reſidence, with Demeaſnes and annual Rents enabling them to be hoſpitable, and incouragers of others to Piety and Vertue, might and would be afforded, by the ſaid *Purchaſers*, out of what was ſold unto them. And ſuch a Portion, being ſettled on them, and their ſucceſſors, by *King* and *Parliament*, as the *Donations* of *Nurſing Fathers* of the *Church*, (and not derived from heatheniſh or other ſuperſtitious beginnings diſhonourable to God, and ſcandalous to Religion) would redound more to their honour, then their *Baronies* and *Lordſhips*; be more comfortable to their Conſciences, when they muſt reſign their *Biſhopricks*; make their *Miniſtry* more effectual to their particular Flocks, and to the preſerving of Unity in *Fundamentals*, between thoſe *Congregations* which are of differing judgements; render their *poſterities* more proſperous, and their *perſons* more beloved both of GOD and men. The worſt this *Remonſtrant* wiſheth, even

even to thoſe *Prelates*, who do but pretend to be the *Biſhops of Chriſt*, is, that they truly were ſo; and that they had humility enough to accept of ſuch an offer, on condition he wholly left his hope of repoſſeſſing his ſaid *Purchaſe*, though he thinks it more poſſible for him to be reſtored thereto, then for them long to enjoy that wherewith they ſeem abſolutely inveſted. Let this be well conſidered; for though the *Prelates* and their *Favourers*, term him *a Scribling Fool*; The tatlings of *Children* and *Fools*, are ſometimes to be liſtned unto by wiſe and grave men, who know they often ſpeak *Truth*, when others either will not, or dare not.

When the *King* ſhall by experience know, how uſeleſs the *Prelacy* is, both to him, and to the Church of GOD; and how ſerviceable ſuch as are called *Biſhops* may be, when reduced to the Canon of the *Word*, it is hoped, he may perſwade them to ſubmit thereto, and that ſome of them, will be ſo convinced in Conſcience, as to perceive it will be more honour to GOD and them, then diſparagement to their perſons, to evidence the power of Truth upon themſelves in an humble conformity, and reſtrain them from unmercifully ſeeking to enrich themſelves by the deſtruction of ſo many Families as are now in danger of periſhing by their immoderate Avarice. As for the reſt of the *Hierarchie*, this *Remonſtrant* cannot imagine to what good end they may be continued, which will be equivalent to the preventing the thouſandth part of that miſchief, which will enſue the diſpoſſeſſing of thoſe who have Purchaſed their eſtates. *Deans* and *Chapters*, with the *Appendants*, are a *Whimſey* of a late invention, as now conſtituted, which the *Primitive Ages* neither knew, nor perhaps thought of: A *Plant* which our *Heavenly Fa-*

ther never planted in his *Church*; nor are they neceſſarily pertinent to the ſervice of GOD, or to the edifying of *mankind* in *Piety* or *Morality*; but rather burthenſom and ſcandalous. Moſt of thoſe vaſt *Revenues* which they claim as ſacred, (if not all) are no more worthy to be reputed *Holy things*, then the price of dogs, or wages of *Strumpets*, as I have elſewhere ſaid, in regard much of them were obtained by merchandizing for the ſouls of men, and were Sacrifices to the *Devil*, worſe then *Sacriledge*, given (or exacted) by their cnnning *Brokers*, in derogation from *Chriſts* meritorious *Paſsion*, for expiating of Adulteries, Murthers, and other hainous crimes: Which if they could make evident to be *ſacred Offerings*, and accepted of God as truly ſuch, they might hope ere long to make men believe, that their houſes of Office, their very *dunghills*, yea, their *ſins*, or any thing they pleaſed ſo to term, were alſo ſacred. But, what reaſonable man can imagine, why ſuch an impertinency ſhould be preſerved, when the State is ſo neceſſitated, though it were ſome way uſeful, and when ſo many thouſands of ſerviceable and innocent perſons may be deſtroyed by the readmiſſion thereof? Whereto are they neceſſary? If you ſuppoſe it be to elect *Biſhops*, when they ſhall be reduced to what they Originally were and ought to be; that *Conſtitution*, will admit of no ſuch *Election:* Such as now are, may be as well choſen by the King himſelf, as by vertue of his Letters directed to the *Deans* and *Chapters*; or more properly, by his *Conge deſlere* to the *Paſtors* of the reſpective *Dioceſſes*; which *Presbyters* may likewiſe officiate, (if need be) at their *Cathedrals* by turns (having proviſion made for them at ſuch times) more to the edifying of the People then heretofore: And their *Cathedrals* which, (to ſpeak truth) are

are more pertinent to the Civil honour and magnificence of the *Nation*, then eſſential to the Worſhip of GOD; (and being built, ought rather to be upheld, for decency and conveniency, then wholly neglected) and may ſo be, without any great burthen to the *Purchaſers*, by contributing toward their Repair a yearly Rent to that purpoſe, if the old Fabrick Lands be not ſufficient, and unſold: Theſe may alſo, be of uſe for pious exerciſes and devout meetings, more to the glory of GOD, and the edifying of his people, then at preſent they are, by thoſe irreverent perſons, who ſerve their own ſelves only, under a pretence of ſerving GOD, with *empty ounds*, *Tautologies*, *vain Repetitions*, and *loud vociferations*, mingled with abominable prophaneneſs: For, this *Remonſtrant* heard it lately credibly averred, that one of thoſe, who is to overſee and direct thoſe who ſing in the *Quire*, hearing a diſcord in their Muſick, was ſo ſerious in his *Muſicall Devotion*, that moved to indignation, he paſſionately ſwore aloud in theſe words, *By God, a ſnarle:* And that another, angrily calling upon the *Boyes* to raiſe their Voices higher, curſed them with four ſeveral great Curſes within a little ſpace, whileſt they were chanting out their *Divine Service*, (as they call it) becauſe they anſwered not his expectation. Oh *! abominable zeal.*

But, ſhould it be granted, that GOD required their *Will-Worſhip*; that, they were conſcientiouſly devout therein; that, their *Prelaticall Conſtitution*, at leaſt were not ſcandalous, & that their large poſſeſſions were the real charitable Donatives of truely devout Benefactors, irrevocably ſet apart from common uſe (not one of which particulars can be proved) yet, little or nothing conſiderable, is or ever was performed, to ſuch pious uſes

uſes as are pretended, or were intended. For, by their own *Canons* (or, by ſuch as they approve of, and will be conformable unto, when it may be for their perſonal advantages) there is but a third part of their yearly Profits due to them. One third is by thoſe *Canons* to be employed in maintaining their *Cathedral-Churches* and *dwelling-Houſes*, with the ſervices and neceſſaries to them belonging: Another third, is to be for relief of the *Poor* and *Strangers*; and a charitable Biſhop of *York*, (as the *Remonſtrant* remembers) was ſo far from the mind of our *Prelates* in theſe dayes, that to relieve the Poor in a time of Famine, he ſold away moſt part of the Utenſils and Ornaments of the Churches in his Dioceſs. A third part only, of the Revenues of the *Cathedrals* and *Prelates*, was to have been made uſe of for themſelves and their Families, which hath nigh quite ſwallowed up the other two parts: For, it is well enough remembred, how ruinous many of their *Edifices* were, before the beginning of the late war, and how ſlovenly kept in ſome places: It is alſo well known, that the *Poor* were uſually relieved with little more then the ſcraps of their ſuperfluities; and that the *Strangers* by them entertained, during the dayes of their *Reſidency*, were but their fellow *Prebends*, their *kindred*, their *familiars*, and now and then *a bold Gueſt*, who had no need of their *Hoſpitality*; and why ſhould many honeſt men, more ſerviceable then they, be ſtarved or beggared, by being deprived of what they bought of the *Nations Repreſentative*, that ſuch large Revenues might be ſhared by a few, and conſumed to ſo little purpoſe? With what confuſion of face, will theſe pretenders to *Piety* and *Hoſpitality* appear, when *Chriſt Jeſus*, perſonated in this life by their *Conſcience*; or, when he ſhall hereafter in his own perſon, ſay

ſay unto ſuch; *Depart from me ye workers of iniquity*: For, having large *Patrimonies* intruſted with you, to ſupply the wants of the members of his *myſtical body*, they neither fed him, when he was hungry, except with *ſtones* and *Scorpions*, inſtead of *bread* and *fiſh*; nor gave him drink when thirſty, except mingled with Vinegar and Gall; nor cloathed him when naked, but only with ſuperſtitious raggs, or elſe Robes impurpled with his own blood; Nor houſed him when harbourleſs, except in a priſon, becauſe he approved not of their *Vanities*, *Avarice* and *Ambition*.

This *Remonſtrant*, is not ſo cruel to Beaſts nouriſhed out of curioſity, and for mens pleaſures only, as to ſtarve them when they are bred; much leſs that men unprofitably employed at the Publick coſt; ſhould be left deſtitute of a competent ſubſiſtence, when that abuſe is reformed; nor ought ſuch in his judgement to enjoy more then a juſt competency, much leſs ten times more then better deſerving perſons. All the whole *Hierarchy* of this *Nation* (as this *Remonſtrant* is informed) *Prophets* of whom *Jezebel* fed four hundred every day from her table; if ſo many of thoſe now in being, ſhall enjoy a *plurality* of *Prebendaries*, *Parſonages*, *Vicaridges* and *Spiritual promotions*, as did heretofore: For, ſome had two or three *Dignitaries*, ſome more; and if the *Hexameter* of this well known Diſtich be a true memorial of it, one of them had five beſide his Income by Uſury; (For the *Pentameter* concerned him not.)

Vſury, St. Dunſtans, Pauls, Windſor, Salsbury,
Chriſt-Church,
Briſtol, Weſtcheſter, Banbury, Bangor, Aſaph.

The *Impropriations* only, formerly belonging to the *Prelates*, (which are all nigh out of Leaſe) are worth yearly (as this *Remonſtrant* is credibly informed) an hundred forty and two thouſand pounds. The *Parſonages* and *Vicaridges*, which beſide their *Cathedral Dignitaries*, the *Deans*, *Prebends*, *Archdeacons*, and ſome of the *Biſhops* had in *Commendam*, being no *Parſonages* or *Vicaridges* of the leaſt value, (if they have *pluralities* as formerly) may be worth to each individual perſon, between two and three hundred pounds *per an.* at leaſt, one with another; to which being added the Profits of their *Spiritual Functions* and *Juriſdictions*, and their *Temporalities* now repoſſeſſed with vaſt improvements, will probably amount to above a thouſand pound yearly, for every individual *Prelate*. And what a barbarous cruelty were it, under colour of a *Mock-Piety*, to deſtroy many Families, for the ſuperfluous enriching of every one of theſe? To ſtarve a whole *Hive of Bees*, to feed a ſingle drone? and peradventure, to the occaſioning of that, which may draw after it a worſe conſequent. For, theſe (as the *Remonſtrant* believeth) are one kind of thoſe *Locuſts* which came out of the ſmoak of the *Bottomleſs Pit*, and were in part driven hence about the end of the laſt hundredth year, as a noyſom peſt. Therefore, this *Remonſtrant* hopes, that you whom it concerns, will conſider how imprudent an Act it will be thought by *unbyaſſed* men, in this and future generations, needleſly to hazzard the confuſions, deſpairations, exaſperations, and deſtruction of ſo many thouſands of Families as may be impoveriſhed, to the impoveriſhing of as many thouſands more by their poverty, if the ſale of Cathedral Lands ſhould be made void to the ſaid *Purchaſers*, for the ſuperfluous enriching of an inconſiderable number of uſeleſs perſons;

ſons; and for the pleaſing of a few, whoſe Claim and Intereſt dies with their perſons, to the diſcontent of many whoſe right will never die, but ſtill revive, and continue for ever in their heirs; yea, and to do it contrary to Laws and Preſidents, for confirmation of the like ſales, judged agreeable to Juſtice and Equity, by Princes, Parliaments, and other grave Councils, upon mature deliberation: And it is hoped alſo, if (as report goes) the *Prelates* intend out of their vaſt *Fines* and *Rents*, to raiſe and maintain two Regiments of Horſe in the Kings ſervice, to be continued in his favour in that which they repoſſeſs; it will be perceived, that they would but ſtick him down a *feather*, in lieu of the *Gooſe* which they have gotten: For, the *Incomes* of two of their *Cathedral Revenues*, will yearly defray that expence, and leave thoſe *Proprietors* of them, more then ever they heretofore poſſeſſed: And perhaps the King will take notice alſo, that (if it tend not to the beginning of another *Prelatical war*) it is at beſt offered but to make ſuch a *diverſion* for the preſent, as antiently ſucceeded, when to prevent the intention that former *Parliaments* had to take away their large poſſeſſions for *Publick Uſe*; they then offered to their Kings a contribution, toward the recovering their right in *France*, or toward regaining of the *Holy-land*, (as they called it) which tended only to their own advantage, though reſpect to them was thereby pretended.

This *Remonſtrant* could alleadge much more, which is of Publick concernment, both in reference to what is laſt mentioned, and to the *Publick-Faith*; but, the times will not bear it: much *Reaſon*, as well as much *Learning*, would make ſome to grow *mad*; and it were imprudence to expreſs more then can be born, to the

rendring of that leſs effectual which is expreſſed. He had lived 36. years, when the laſt great Peſtilence broke in, whereof he was a *Remembrance* to this *Nation*; and having ſurvived ſince that time 36. years more, hath ſeen enough to give him cauſe to fear, that a worſe infection is beginning; which if GOD's extraordinary mercy prevents it not (by ſhortning thoſe dayes for his *Elects* ſake) may continue at leaſt 36. years together; even a *Spiritual Peſtilence*, intermixed with many natural Plagues and Diſtempers: For, ſome have begun to make way for it, by endeavouring how they may divert us, from heeding the *True Antichriſt*, and to draw this *Generation*, to look after a *new Antichriſt*, by ridiculouſly confining *him*, and the two *witneſſes*, to *perſons*, *fraternities* and *places*, which neither conſiſt with thoſe *Terms*, *Qualifications*, *Tranſactions*, *Powers*, *civil Death* and *Reviving*, which do manifeſt them, according to what is revealed in *GOD's Word*; nor with that *univerſal Relation* which they have to the *Catholick Church*, and to the overthrow of the enemies thereof; as will appear when that impudence is more evident; and when to ſee her deluſions, and to hate and proſecute the WHORE, GOD ſhall put it into the heart of that King, with whom the *tenth part* of the myſterious *Babylon* ſhall fall from her.

As for that *ſcare-crow* of a pretended *Sacriledge*, wherewith fools only are affrighted, and with which the *Prelates* ignorantly (if not impudently) charged as well many preceding *Kings*, *Parliamenes*, and perſons of Honour and Integrity, as the late Purchaſers of Cathedral Lands, it will ſhortly appear ſo ridiculous a *Bug-bear*, that the Publiſhers of that fancy, will be aſhamed (if they have any ſhame) to hope they ſhall be able to perſwade his Majeſty, and this Nation, that alienating

alienating of their Prelatical poſſeſſions from the *Church* (as they call their *Corporations*) is the ſin of *Sacriledge*. For, this *Remonſtrant* is ſo confident on his part, of the contrary, that if the *Prelate* who claims that which he hath Purchaſed, will thereupon hazzard but half the value in other land, and allow him but as competent and wiſe Judges in the Caſe, as the *Parliament* of *England*, and the Pope of *Rome* were in Queen *Maries* dayes (when the like Sales were queſtioned) the ſaid *Remonſtrant*, if judgement paſs againſt him, will reſign all that he hath Purchaſed of the ſaid Lands for a farthing: Or if that all the *Prelates* be able to prove his ſaid Purchaſe *Sacriledge*; or if he be not able to prove that many *Prelates* who now or heretofore poſſeſſed ſuch Lands, as aforeſaid, by colour of a *divine Right*, did not more ſacrilegiouſly get them, enjoy them, and diſpoſe of them, then the late *Purchaſers*, (to wit) when they alienated them for 99. years, to bribe themſelves into a *Deanary* or *Biſhoprick*, or when they conferred them in Fee, or by Leaſe to their *Kindred, Minions* or *Concubines*. Much more might be added to evidence theſe things, and to vindicate thoſe from aſperſion, who have bought the ſaid *Prelates* Lands, or alienated them by Publick Authority; but ſince I had written that which precedes, I had view of a Printed ſheet, compoſed by a learned and judicious Author, and entituled, *An Apology for Purchaſers of Lands, late of Biſhops, Deans* and *Chapters*, wherein ſo much is alleadged to juſtifie the alienation of Sales, and Purchaſes of Lands belonging to Eccleſiaſtical perſons, and that eſtates granted by Parliament, as aforeſaid, ought by *Reaſon, Law* and *Preſidents* to be made valid: that I might have ſpared this *Remonſtrance*, if I had not known by long experience, that men who are ſleepy,

(or very buſie in ſerious proſecutions tending to their own profit or pleaſure) will ſeldom heed or hear *Reaſon*, until awakened by ſome unuſual *noiſe*.

It appears then by the *Premiſes*, that the Purchaſers of Lands belonging heretofore to the Prelates, may have a ſatisfactory proportion of the ſaid Lands, and yet leave enough to be an honourable maintenance for Biſhops, regulated according to their Primitive Inſtitution: and that they who had debts ſecured by Ordinances ar Orders of Parliament upon the *Publick-Faith*, and ſuch as Purchaſed the eſtates of the King, Queen, Prince, or of them whoſe eſtates were ſold to pay Publick debts, for adhering to the King, muſt be ſatisfied by ſome other Expedient, to prevent thoſe miſchiefs which may elſe befall to the diſturbance of Common Peace, by diſcontenting the one Party or the other: For indeed, till there be a mutual forgiveneſs, as aforeſaid, and ſuch a contrivement, that every man may poſſeſs his own, we in vain ſhall otherwiſe endeavour, for a ſettled peace.

Now, to compleat the ſatisfaction deſired, there are many hundred thouſand Acres in this Kingdom, in *Forreſts*, *Chaſes*, and other waſte grounds, which being divided betwixt *Lords* and *Tenants*, reſerving a portion out of their proportions, would amount (with a little contribution out of their eſtates, who have no Intereſt in thoſe Lands, that all might help to bear the burthen) not only ſufficiently to diſcharge all Publick debts aforementioned, and to give a competent allowance to the remaining *Purchaſers*; but advance ſuch an improvement alſo, in corn, graſs, cattle, wood, and timber, for fireing, building of Ships, and houſes, in time to come, (as proviſion may be made in Parliament) that might yearly feed a million more of people, encreaſe *Trade*, ſupply

ſupply other defects, produce many conveniences, and prevent not a few miſchiefs: For, that Land which is not worth ſix-pence by the acre yearly, would be improved to five ſhillings *per annum*, that of five ſhillings to ten, that of ten to twenty, and ſome to much more; and, by that means, likewiſe, one of thoſe *previous ſigns* of that *righteous Government*, ſpecified in the *Remonſtrants BRITAINS-GENIUS* long ſince publiſhed, might perhaps be thereby eminently fulfilled (to wit) that,

——Oxen *of the largeſt Northern breed*
Should fatted be, where Sheep *now ſcarcely feed.*

This *Expedient* would be juſtly offenſive to none (as our caſe now ſtands) but, to men of corrupt *principles*, and ſuch as neither know nor underſtand the true *Intereſt* which *Publick* or *private perſons* have in ſuch lands; or, who are not willing to loſe thoſe *opportunities*, which they have by the near ſcituation of their dwellings, to take wholly to their owne uſe, what belongs in a larger meaſure to other men, living at a farther diſtance: Or, it may be ſome poor people unlawfully intruding upon thoſe waſtes, having erected Cottages upon them, to the wrong of their neighbours, will complain thereof: But, it will be without juſt cauſe, ſince they may be better provided for by ſuch a diviſion, both for their own and the Publick wellfare, out of thoſe Lands. For, the moſt part of thoſe poor people who have ſo intrenched upon the right of other men, to the impoveriſhing of many Pariſhes, are very wicked and diſſolute perſons, living upon pilfering and ſtealing, or keeping unlicenſed Ale-houſes in blind corners, wherein is more idleneſs, drunkenneſs, and pro-

prophaneneſs, by night and by day, (eſpecially on the Lords day) then can be imagined by thoſe who have not ſeen it. Alſo, a ſmall ſtarvling breed of Jades, and of other unſerviceable and improveable cattle, eats up yearly many large Commons, without any advantage comparatively conſiderable, with that which migh tbe raiſed by their improvement. The making of Barren Lands fruitful is a *temporal bleſsing*, which may be preparatory for a *Spiritual Mercy*, and a cure of that Curſe which is impoſed, by making a fruitful Land barren, for the ſins of the people that dwell therein. The *Forreſts* and *Chaſes*, (though many have now almoſt forgotten it) were heretofore one of the greateſt Oppreſſions in this Kingdom; and being ſettled, either by Laws, or by Cuſtoms equivalent to Law, may quickly be revived. Beaſts and Beaſtlike men (ſuch as profeſſed Hunters, Falkners and Keepers have been for the moſt part) had well near the ſole benefit of thoſe Forreſts and Chaſes, which were repleniſhed with game. The King received no profit by them, and not much pleaſure for which he paid not yearly, more then it was worth; and his Subjects were ſo miſuſed and tyrannized over by his Officers, that many Gentlemen and others were inforced to forſake their habitations in and about thoſe *Forreſts* and *Chaſes*, to prevent undoing, or avoid their unſufferable inſolencies: And it would be a double *mercy*, if by now ſacrificing them to *Juſtice*, occaſion of the like tyrannie for the future might be taken away, and the Publick-Faith vindicated from ſcandall and violation, by ſatisfying for the remainder of lands ſold as aforeſaid, & for thoſe debts whereunto this *Nation* is liable both in Juſtice and Conſcience. And the *Remonſtrant* humbly prayeth, that by your mediation who are in authority, it may ſpeedily be endeavoured, unleſs

unleſs the Wiſdom of this Generation can find out a better *Expedient:* For, as it was ſaid heretofore, *Jerem.* 21. *v.* 12. to the houſe of *the King of Judah*, ſo, ſaith this Remonſtrant, *Hear the Word of the LORD*, Oh King and People of *England*, *Thus ſaith the LORD*, *Execute Judgement in the morning*, (that is, aſſoon as the cry of oppreſſion comes to your ears, and power into your hands) *and deliver him that is ſpoyled out of the hand of the Oppreſſor, leſt my fury go out like fire, and burn that none can quench it, becauſe of the evil of your doings.* Do *Juſtice*, that you may find *Mercy*, and do not fruſtrate the prayers of diſtreſſed Suppliants, as did they whom GOD hath made exemplary for their failings; nor let all the fore-warnings of your Remembrancer be ſtill in vain, but give ear Oh regardleſs Generation, to what is timely hereby expreſſed relating to your welfare.

This *Remonſtrant*, will now add for a Corollary, to what hath been hereby offered to conſideration, two exemplary executions of GOD's *Judgements*, for Oppreſſion and Injuſtice; and one pattern of righteouſneſs in an Ethnick Prince in times of old, with two or three preſidents out of antiquity, warranting that freedom which he hath aſſumed to expreſs his mind ſo plainly at this time, and then conclude. One of thoſe monitory examples, ſhall be that prodigious Judgement recorded in holy Scripture, to have been executed upon *Sodom* and *Gomorrah*, whoſe ſins were *Pride*, *Idleneſs*, *fulneſs of bread, and not ſtrengthening the hand of the needy*, for which God having viſited them with a *war*, as theſe *Nations* have been, and delivered them by the hand of *Abraham* for *Lots* ſake, whom he providentially ſent to dwell among them, to be both by his counſel and life, a means to bring them to repentance:

They neglecting to improve thoſe mercies, and continuing in their ſins, GOD in a *fair Sun-ſhining morning*, after they had ſpent the preceding night in proſecuting their abominable Luſts, ſuddenly deſtroyed them by a moſt prodigious ſulphurous fire deſcending from heaven, to be an everlaſting memorial of his wrath againſt obſtinate impenitent ſinners; which is ſo well known, that it needs no further illuſtration. The other ſhall be an example no leſs prodigious, commemorated in *Ethnick Hiſtory*, which the Author declared in words to this effect.

In the year of Rome, 720. *and in the* 43. *year of the age of* Marcus Aurelius, *upon the twentieth day of* Auguſt, *about Sun-ſet, at* Palermo *a Sea-port in the Iſle of* Sicily, *there chanced a thing perilous to them who then ſaw it, and no leſs dreadful to thoſe who heard of it afterward. Whileſt they of* Palermo *were celebrating a great Feaſt with much joy, for the great ſpoyls which they had taken at Sea from the* Numidians, *& which the Pirates purpoſed to divide among them, they were partly prevented by the Magiſtrates and partly by the ſaid accident: For, when the people were returned to their houſes, there appeared in the City a dreadful monſter in this form; he ſeemed to be of the length of three cubits, his head was bald, ſo that his skull did appear; he had no ears, but two holes in his neck, whereby it was ſuppoſed, he heard; he had two wreathen horns like a Goat, his right arm was longer then his left, and his hands were like the hoofs of horſes, his ſhoulders and his head were both of one height, his ſhoulders ſhined like the ſcales of a fiſh, his breaſt was hairie, his face in all things like unto a man, ſave that he had but one eye in the midſt of his fore-head, and but one noſtril; From the middle downward, nothing could be ſeen, becauſe he ſate in a Chariot which concealed it; the Chariot*

Chariot was in faſhion like other Chariots then uſed, and drawn with four beaſts; two Lions before, and two Bears behinde. Within the Chariot ſtood a great Caldron with ears, wherein this monſter ſate: It wandred a great ſpace through the City, from one gate to another, caſting out ſparks of fire; which cauſed ſo great a fear throughout the City, that women with child miſcarried, and ſome died out-right with fear: Men and women, great and ſmall, ran to the Temples of Jupiter, Mars, *and* Februa, *makeing importunate prayers, with ſad cries. At the ſame time the* Pirates *were in the Governours Palace, whoſe name was* Solyno, *born at* Copua, *and in that Palace the ſpoyls being kept, thither the Monſter came, after it had wandred through the City, and cutting off one of the Lyons ears, wrote with the blood thereof, upon the Palace gate, theſe Letters,* R. A. S. V. P. I. P. P. *Theſe* Letters *were diverſly interpreted, ſo that the Interpretations were more then the* Letters. *But in the end, a* Propheteſs *greatly eſteemed for her ſcience, opened the true meaning of the Letters, ſaying,* R. *ſignifieth* Reddite, A. aliena, S. ſi, V. vultis, P. propria, I. in, P. pace, P. poſſidere, *which words altogether, make up this ſenſe,* Reddite aliena ſi vultis propria poſſidere in pace. Render to other men that which belongs to them, if you will poſſeſs in peace that which is your own. *The Pirates were wonderfully afraid of this command, and the woman highly commended for her expoſition (but the injunction was not obeyed.) The Monſter went the ſame night out of the City, unto an high hill named* Jamicia, *and there continued three dayes within ſight of the City, the Lions and Bears terribly roaring, and the Monſter caſting forth flames; during all which time, there was neither bird ſeen in the air, nor beaſt in the field near that place, and the people offered great ſacrifices to the gods,*

yea their own blood, to appeaſe their wrath. Three dayes being paſſed, there appeared in the Element a marvellous dark cloud, ſeeming to darken the whole earth, and then it began to thunder and lighten ſo terribly, that many men died, and divers houſes fell to the ground; and at laſt there came ſuch a flame of fire from the Monſter, *that it burnt both the Palace where the Pirates were, and all that was therein, conſuming the very ſtones thereof; yea the tempeſt was ſo great, that there fell above two thouſand houſes, and more then ten thouſand perſons died in the Tempeſt. In that place where the Monſter ſtood upon the ſaid hill, the Emperour built a ſumptuous Temple to* Jupiter *in memorial thereof, of which Temple* Alexander *the Emperour made afterward a ſtrong Caſtle. This is taken out of the Epiſtles of* Marcus Aurelius *the Emperour.*

Thus you have an evidence of two witneſſes, one of divine credit, and the other recorded by one of greateſt fame among heathen Philoſophers and Emperours, to ſhew how dangerous it is to neglect Juſtice, and not to render unto every man his own, when God requires it to be done.

Alſo, how honourable it is for Kings and States to do righteous things, and how neceſſary and warrantable it is, both for men oppreſſed, and others thereto conſcientiouſly moved, in ſuch times and caſes as many are in at this preſent, to ſpeak truth plainly and boldly, even to the higheſt Powers on earth, this that follows may illuſtrate. A teſtimonial of the firſt, tending to ſtir up Princes and States to be ambitious of the like glorious vertues, is taken out of an Epiſtle of the ſame Emperour, written to *Antigonus.*

*In the twentieth year of my age, I lay (*ſaith he*) during the Winter ſeaſon, in the Iſle of* Cheten, *which now*

now is called Cyprus, *where in former time lived a King, greatly renowned for Clemency and other Heroick vertues, and who lay there buried under four Pillars within a Tomb, whereon was engraven in* Greek Letters, *without the addition of his* name, *(which indeed (*ſaith my Author) *I could not learn from any one) an Epitaph to this effect,*

Whileſt, by the permiſſion of the gods, I here lived and reigned, my endeavour was to nouriſh *Peace*, and prevent *Diſcord*. I deſired nothing, but what might be vertuouſly obtained, without any vitious practiſes, and what I could acquire by a *peaceable means*, I never ſought to obtain by *war* and *force*; or to procure that by *rigour*, which might poſſibly be gotten by *mildneſs:* I never openly reprooved any man, before I had firſt admoniſhed him in ſecret; neither delighted in *flatterers*, but hated and abhorred *lying*, both in my ſelf and others: I coveted nothing that was *another mans*; but, was content with what was juſtly mine *own*; ſpent not *prodigally*, nor ſpared *nigardly*; nor ever deſerted any friend in his Adverſity. I delighted more to *forgive*, then to *revenge*; and puniſhed not the greateſt offendors, but with *compaſsion*, and much ſorrow in mine own heart. Being born of a *woman*, I was to be ſubject to the condition of *mortals*, and dying, was laid here, to be meat for worms as other men are; and having endeavoured to live a vertuous life, did willingly reſign my Soveraignty to Death, and my *Spirit* to the Gods who gave it.

How thinkeſt thou Antigonus? (ſaid the Author) *What*

an Epitaph *was this? How glorious was his* life, *how eternall deſerves his* memory *to be? I ſwear unto thee by the Law of a good man, and as the gods may proſper me, I took not ſo much pleaſure in* Pompey *with his* Jeruſalem, *in* Semeramis *with her* India, *in King* Cyrus *with his* Babylon, *in* Cajus Cæſar *with his* Gaules, *nor in* Scipio *with his* Africa, *as I do with this King of* Cyprus *in his grave: For more glory hath that King there in that ſharp Mountain being dead, then all theſe, and all thoſe in proud* Rome, *who are now alive.*

Now, out of many approved preſidents juſtifying, by the acceptation they had, the juſt freedom which men oppreſſed may challenge, in plainly and boldly declaring their grievances and oppreſſions to the greateſt Potentates of the world, I have choſen two, the firſt of a *Jew*, and the other of a *German*, both which came to *Rome*, to complain unto the Senate there, on the behalf of themſelves and Country-men, oppreſſed by the *Romans*. Their ſpeeches being long, I will here Epitomize; and firſt, that of the *Jew*, ſpoken to the *Roman* Senate, the third year after *Pompey* ſacked *Jeruſalem*, and whileſt *Valerius Gracchus* governed *Judea*.

Fathers Conſcript, *Your good fortune permitting it, or to ſay better, we forſaking God*, Jeruſalem *which was Lady of all the Cities in* Aſia, *and Mother of all the* Hebrews *in* Paleſtine, *is now ſervant and tributary to* Rome: *whereat we* Jews *need not to marvel, nor ye* Romans *to be proud thereof; for the higheſt trees are ſooneſt blown down by violent winds. Great were thoſe Armies whereby* Pompey *vanquiſhed us, but greater have our offences been, for which we were forſaken of GOD. I would have you to hear by words, but rather to know it by experience, that we have a merciful God, who can do more*

more alone, then all your Gods together, and who ſheweth compaſsion, though among fifty thouſand there be but ten good men: They are our great offences only, which have made you to be Lords over us; and not your Power *or* Vertues. *For, whileſt we agreed in the Unity of Faith in one only God, he proſpered us; and ſo long as the wrath of God is upon us for our ſins, ſo long ſhall you be Lords over us, and no longer. Then ſhall we recover what we have loſt, and ye ſhall loſe what you have won: And as we are now Commanded, ſo ſhall we be then Obeyed; but at preſent, and whileſt we are ſwayed one way, and ye another, neither can you encline me to the worſhip of your Gods, neither ſhall I be able to draw you to believe only in in that one God, the Creator of all things, to whom I refer the diſpoſing of all things. Touching that which I have chiefly to ſay, Know you, that in times paſt,* Rome *had peace with* Judea, *and* Judea *with* Rome; *and being friends, preſerved each other in peace; but now it is otherwiſe, and whileſt we ſigh for peace, we ſee, you make preparations for war; whereas, if you would expell thoſe who bear us evil will, and we could know and take heed of them who provoke us to rebell, neither ſhould* Rome *ſo much oppreſs* Judea, *nor* Judea *hate* Rome. *Friendſhip is loſt, not ſo much for the intereſt of the one or other, as by their indiſcretion who pretend to be* Mediators; *for if they who take upon them that office, be greater enemies then thoſe between whom a war is begun, they do but caſt wood into that fire, which they ſhould quench with water. Since the baniſhment of* Archelaus *from* Judea, *in whoſe place you ſent unto us,* Pomponius, Marcus, Rufus, *and* Valerius, *we have had* four Plagues, *the leaſt wherof was ſufficient to poyſon all* Rome. *What greater calamity could happen unto us, then to have* Judges *ſent from* Rome, *who took up all the evil cuſtoms of wicked men, and*

and were themſelves Inventors of new Vices? And when they, who ought to puniſh the lightneſs of youth, are the Ringleaders of Levity? It is openly ſaid in Aſia, *that the Thieves of* Rome, *do hang the Thieves of* Jewry: *and I muſt plainly tell you, we fear not the Thieves which rob us in the woods, ſo much as thoſe* Judges *who ſpoyl us in our houſes. We dread not Robbers on the high-way, nor thoſe who make open war upon us, nor the Plague of Peſtilence half ſo much, as your* corrupt Judges. *To that, which is here heard in the* Senate, *and not ſeen with us, you give more credit, though reported by one who hath been but three Moneths in the* Province, *then to that which is reported by many who have governed thirty years. Conſider ye* Senators, *that if ye were advanced to this dignity becauſe you were the wiſeſt, the moſt honeſt, and moderate among the people, it would appear in your being ſo juſt and vertuous, as not to believe all you hear, ſince you have to do with many of divers* Nations, *whoſe ends and intentions are variable. I ſpeak the truth unto you, your* Judges *have done ſo much injuſtice, and ſhown ſuch ill examples, that they have taught the youth of* Judea, *thoſe vices which our Fathers never heard of, nor we ever ſaw or read of before: And ye being mighty, and reputed noble, diſdain to take counſel of men that be poor, as if to* know much, *and to* have little wealth *or eſteem, were never found together. As ye have given counſel to us, ſo be pleaſed to take counſel from us, and know, that though your* Captains *have won many Realms by ſhedding blood, the way to keep them, is by clemency and mildneſs, without bloodſhed; and therefore pray and adviſe your* Judges, *whom ye ſend to govern ſtrange* Provinces, *that they be more diligent to preſerve the* Common peace, *then to employ themſelves in taking* Fines *and* Forfeitures, *leſt elſe, they ſlander you who ſend them, and deſtroy thoſe whom they ſhould*

ſhould govern and protect: for the reaſon, why they are not juſtly obeyed, is, becauſe they command unjuſt things: Righteous impoſitions and juſt commands make men humble and obedient, whereas unrighteous commands, make meek and humble men obſtinate and froward; and the more evil things are commanded, the leſs good things are obeyed, when ſuch perſons enjoyn them. Believe this, Oh ye Romans, *that from the levity of thoſe in* Authority, *ſprings the ſhameleſneſs and diſobedience of the* People. *The* Prince, *who impoſeth Government upon thoſe whom he knoweth not to be qualified for ſuch a truſt, intendeth not ſo much that they ſhould do Juſtice to his People, as that they ſhould increaſe his treaſure and ſerve his luſts; but let him be well aſſured, that when he leaſt thinketh of it, his honour and credit will be turned into infamy, his treaſure conſumed, and ſome notable vengeance fall upon him or his poſterity. I having other matters to ſpeak of in ſecret, will here conclude, with this advice, that ye keep us and our Countrey in ſafety; (for which you have hazzarded your ſelves) and that ye do juſtice impartially, for then we ſhall reverence your commands. Be* merciſull, *and we ſhall be meek; be not cruel in puniſhing our weakneſs, and we ſhall willingly obey your juſt commands; Command not with proud ſeverity, and you ſhall find in us the Love which Fathers may expect from children, and not that treaſon, which* oppreſſive Lords *uſually find in their ſervants.*

Theſe words, though bold and ſharp, were (as the Author ſaith) heard with admiration and approbation of all the Roman Senate.

The other ſpeech which I will here make uſe of, was reported by *Marcus Aurelius* to have been ſpoken in the Senate of *Rome*, in the firſt year of his *Conſulſhip*, by a poor *Countrey-man*, living near the River *Danubius*,

bius, who came to ask Juſtice of the ſaid *Senate*, againſt a *Cenſor* who ſorely oppreſſed the *Germans*: This Ruſtick was in outward appearance, in ſome reſpects, more contemptible then this *Remonſtrant*: For, he is deſcribed to have been a man who had a ſmall face, great lips, hollow eyes, of a Sun-burnt complexion, having curled hair on his head, and a long thick beard; his rayment and coat was of beaſts skins, his ſhooes of Porcupine-leather, his girdle of Bull-ruſhes, his head bare, and a club in his hand: In this equippage he entred the *Senate*, whereon though many perſons were there attending to have their affairs diſpatched, this poor man was admitted before all others, and ſpake in this manner.

Oh Fathers conſcript, *I* Mileno *a* Plow-man, *dwelling near the River* Danubius, *ſalute you worthy Senators of* Rome, *beſeeching the immortal Gods ſo to govern my tongue this day, that I may ſpeak that which may be for the welfare of my* Countrey, *and encline you to do that which may be for the Publick honour of this Empire, for without the help of G O D, we can neither obtain that which is good, nor avoid what is evil. By divine permiſſion, and our wrathful G O D's forſaking us, ſuch was our evil, and your good hap, that your proud Captains of* Rome, *took our Countrey of* Germany *by force of Arms*; *of which ye had been prevented, if we had timely appeaſed the wrath of God. Great is the glory you have atchieved by your* Conqueſts; *but greater will be your Infamy, by the Cruelties which you have committed*: *For you ſhall know, (if you know it not) that when the wicked* Victors *went before the triumphant Chariots crying*, Live, Live, invincible Rome; *the poor* Captives *walked after, ſaying in their hearts*, Juſtice, Juſtice. *Give me leave to ſpeak plainly, your covetouſneſs, Oh ye* Romans, *in taking away*

away other mens goods, hath been ſo extream, and your commands in ſtrange Countries have been ſo extravagant, that neither the depths of the Seas can ſuffice you, nor the wideneſs of the earth ſecure us; and there is no other conſolation left us in our troubles, but our hope that the Gods who are juſt, will execute Juſtice on thoſe who are unjuſt; which aſſurance being wanting, we ſhould with our own hands deſtroy our ſelves, to avoid the inhumanity of our enemies: But, I hope in the juſt Gods, that you, who without juſt cauſe, have caſt us out of our houſes and poſſeſſions, ſhall by them be caſt out, both of Italy *and* Rome. *In my Coutry, we take it for an infallible Rule, That he who taketh from another man his right, ought in reaſon to loſe his own; and I truſt, that what we have for a* Proverb *in* Germany, *you ſhall have here by experience. By my blunt language, and by the homely apparrel that I wear, you may well imagine me ſome rude and barbarous Groom: Yet, I want not reaſon to know who is righteous in keeping his own, and who a tyrant in poſſeſsing what is another mans: For though we plain* Country-men *cannot ſpeak eloquently, we are not ignorant of the difference between good and evil, or that the Gods will take away in one hour, what Tyrants have been gathering many dayes, and reſtore in one minute, that which good men have loſt many years. Believe me, Oh* Romans, *Goods unlawfully gotten by the* Fathers, *are the undoing of their* Children; *and it is impoſsible, that a wiſe man ſhould find any contentment, in that which is gained unlawfully, and with an ill conſcience. I wonder how he that keepeth another mans goods, can ſleep or reſt one hour, knowing he hath done injury to the Gods, ſcandalized his neighbour, pleaſed his enemies, loſt his friends, and put his perſon in peril, by endamaging thoſe whom he hath robbed. He that taketh away my goods unjuſtly, will the ſame day take away*

my life if he can. I ſay and affirm (not caring whether he be Greek, Barbarian, Roman, *preſent or abſent, who ſhall be offended thereat) that he is and ſhall be accurſed of the Gods, and hated of men; who will turn a good fame to an infamy, Juſtice into Wrong, Rule into Tyrannie, Truth into Lyes, certainties into things doubtful, and deſtroy his own happineſs, by depriving other men of their contentment. You* Romans *are naturally proud, and your pride blinds you, or elſe you would perceive, that being Lords of great* Provinces, *you are ſlaves to your own* Riches; *and that they both deprive you of your honour, contentment and reſt. Hearken to what I ſhall ſay, and I beſeech the Gods to make you ſo underſtand it, that I loſe not my labour. I hear all the world exclaim againſt* Pride, *and yet none embrace* Humility; *every man condemns* Adultery, *yet I ſee few who live* Chaſtly; *moſt men curſe* Exceſs, *yet I perceive not any who is* Temprate; *all men praiſe* Patience, *yet none will* patiently *ſuffer; They blame* ſloth, *yet ſpend their time in* idleneſs; *All exclaim againſt* Avarice, *nevertheleſs every one robbeth his neighbour; and I ſpeak it here openly in the* Senate, *not without grief, every mans tongue extolleth* Vertue, *yet they enſlave all their members to* Vice; *and this I object not againſt thoſe* Romans *which are in* Iliria *alone, but againſt thoſe alſo which I ſee here in this* Senate. *In your* Houſes, *and about your* Arms, *you have this* Motto, Romanorum eſt debellare ſuperbos, & parcere ſubjectis; *but, you might more truly have written,* Romanorum eſt ſpoliare Innocentes, & reddere ſubjectos.

What juſt occaſion brought you from the banks of Tiber, *to invade us who lived peaceably nigh the River of* Danuby? *Were we friends to your foes, or enemies to you? Did we go to conquer other Counrites, or were diſobedient to*

to our own Lords? Did we either deſpiſe your friendſhip, or defy you as Adverſaries? Did any of our deceaſed Princes *bequeath our Lands unto you as their heirs, thereby entituling you to a rightful claiming us for your ſubjects? Have we deſtroyed your Armies, waſted your Fields, ſpoyled your People, or done any outrage or injury, which might provoke you to revenge? Of a truth, none of theſe, or of any ſuch occurrences have happened, as uſually give occaſion of controverſies betwixt neighbours; but meer* Covetouſneſs *and* Ambition *were ſole cauſes of your intruſions: For, in* Germany, *we felt your Tyrannie, as ſoon as we heard of your Fame. If you be offended with what I have ſaid; be pleaſed with what I will ſay; which is this, that the Name of* Romans, *and the Cruelties of* Tyrants, *arrived together in one day upon our People. They who have* much, *do oppreſs them who have* little; Covetouſneſs *produceth* Malice, *and* Malice *makes way to open* Robbery. *I conjure you* Romans, *by the immortal Gods, to heed what I* ſay, *and conſider what you have* done: *For either the words of the Gods are not true, or elſe men with their oppreſſions, and the world, muſt come to an end*: Fortune *muſt fix a Pin in her* wheel, *or elſe that which you have gotten in eight years, will poſsibly be loſt in eight dayes; ſince nothing is more juſt, then that the Gods ſhould make you* ſlaves, *who have made your ſelves* Tyrants. *Do not think, though you have ſubdued* Germany, *and are* Lords *thereof, that it was by your warlike proweſs: For, you are no more warlike, nor more couragious, nor more able to endure hardſhip, then we* Germans: *But, we, as is aforeſaid, provoked the Gods to wrath, and they to puniſh our ſins, have ordained that you ſhould be a ſcourge to our* perſons. *You are not ſo ſtrong, nor we ſo weak, that you had enjoyed the ſpoyl of our Country, if the Gods had favoured us as much as they*

did you: *Therefore you obtained not the Victories by the* weapons *which you brought from* Rome, *but by the* Vices *you found in* Germany: *We were not over-run for being* cowards, *but for being* wicked; *and when your Vices are at full, and the Gods as angry with you, as they are now with us, things will ſucceed better on our behalf. Think not to be the more proſperous or victorious by your great* Armies *or vaſt* Treaſures, *or for that you have more* potent Gods *to aſsiſt you, or becauſe you build greater* Temples, *or offer larger* Sacrifices: *For know, if you know it not, that none are more favoured of the Gods, then they who execute* Juſtice *and ſhew* Mercy. *The triumphs of* Conquerours *are not atchieved by politick* Generals, *experienced* Captains, *valiant* Souldiers, *and* numerous Armies: *For we have found by experience, that with all theſe concurring, they can but begin a* battle, *and that then, the Gods themſelves diſpoſe of the* Victory: *And if I am not deceived, the wrath of the Gods towards us, is ſo much appeaſed ſince our* ſufferings, *and ſo incenſed againſt you for your* cruelties to us, *and your* unthankfulneſs to them; *that, you who now eſteem us to be your* ſlaves, *may poſsibly hereafter acknowledge us to be your* Lords.

In my travails hither, I have ſeen high Mountains, large Provinces, ſeveral Nations, and barbarous People; *and finding* Rome *to be ſo many miles diſtant from* Germany, *I wonder what fond toy came into your heads, to ſend to conquer it. If it were for deſire of Treaſure, I believe, ye ſpent more in ſubduing it, then the Revenue of all our Country will amount to in many years, and yet may perhaps alſo loſe it, before you re-imburſe what it coſt. If it were glory, that you aimed at, great is your vanity*; *for, little honour is it to have Forts and Towns, where you have not the hearts of the People. If you did it to enlarge your*

your bounds; *it became neither wiſe nor valiant men, to enlarge their* dominions, *and diminiſh their honour. If you ſay, it was done, that we ſhould not be barbarous, but civilized according to your mode, I ſhould be therewith well contented*: *But, how can you give good Laws to* ſtrangers, *who neglect and break the beſt Laws made by your own* Predeceſſors? *With what credit can they correct others, who deſerve as much correction? How can the blind lead the Lame? Why ſhould the proud* Romans *ſubdue the innocent* Germans? *And ſince every man is ſo corrupt, and ſo alienated from the love of God and Goodneſs, that each taketh what he can, and killeth whom he liſteth, what remedy is like to ſucceed, when neither they who govern will endeavour it, nor they who are oppreſſed dare complain? Rulers are ſo hard to be entreated, and ſo little regard poor mens grievances*; *that it is not more grievous to endure their oppreſsions at home, then to come and exhibit their complaints here*; *becauſe, in their own Country, they have but one Perſecutor, and in this place very many*; *they being rich, and the Complainants poor.* Rome, *if ſhe be the* Miſtreſs *of* Germany, *ought in equity to preſerve us in peace by her Juſtice*; *whereas they who go from hence thither, deſpoyl us of our eſtates there, and they who are here, rob us of our* Good name, *ſaying, we are a People without* laws, *without* Reaſon, *without a* King, *and may as* Barbarians *be made your* ſlaves: *But, in theſe ſlanders you are injurious, ſince we being as we are, and as the Gods created us, remain peaceably in our own Countries, without deſiring to invade others, might more juſtly and rationally ſay, that you are men without Law or Reaſon, in that not being contented with the ſweetneſs and fertility of* Italy, *you ſeek to conquer all the* world *by bloodſhed. If you ſay, we deſerve to be* ſlaves, *becauſe we have no* Prince *to command us, nor* Senate *to govern us,*

us, nor Army *to defend us; I thereto anſwer, that having no* Enemies, *we need no* Armies; *that, being contented with our* Lots, *we wanted not a proud* Senate *to govern us; and being all equals, had no neceſſity to be ſubjected to the humours of a* Prince, *whoſe office duly executed, being to ſuppreſs Tyrants, and maintain the People in Peace, we wanted not a perſon to be kept among us to either of theſe ends; and, if you therefore ſay, we have in our Country no* Common-wealth *nor* Politie, *but live as brute beaſts in the Mountains; therein alſo you ſlander us: For, in our Country, we ſuffer no* Liers, *nor* Rebels, *nor* Thieves, *nor* ſeditious perſons, *nor men who bring us fantaſtical apparrel, or ſtrange Cuſtoms from other* Clymates: *But, are modeſt in our* Rayment, *temperate in our meats and feeding, and needed no better* behaviour *then our own. Though we have not the Merchandizes of* Carthage, *nor Oyls of* Mauritania, *nor wares of* Tire, *nor ſteel of* Calabria, *nor Odours of* Aſia, *nor the Gold of* Spain, *nor the ſilver of Britan, Amber of* Sydonia, *ſilk of* Damaſcus, *corn of* Sicilia, *wine of* Candy, *or purple of* Arabia: *Yet, we have a* Common-wealth, *and are not brutiſh: For, theſe, and ſuch like things, yield more provocations to* vice, *then helps toward a* vertuous life. *Bleſſed is that* Common-wealth *and* Nation, *not where riches abound, but where* Vertues *are commanded, practiſed, and improved; not where light, proud, and froward perſons inhabit and domineer, but where ſober, ſerious, prudent, and meek men reſide; and therefore you may have cauſe to envy our Poverty, and we to pity your condition in being Rich. Would God, you were as well contented with your wealth, as we could have been with our Poverty before your invaſions; for then you had not robbed our Country, nor had we been forced hither to complain, where our tears and complaints are not ſo much regarded, as to effect a diminiſhment*

ment either of your pleaſures, or of our grievances.

You may think perhaps, I have no more to ſay; but it is not ſo; there yet remains that to be ſpoken, which may aſtoniſh you; and I will not be afraid to ſpeak it, though you have not been aſhamed to do it; for, open offences, merit not ſecret reproofs. I marvail, Romans, *what ye mean, to ſend over unto us ſuch ignorant* Governours, *who (I ſwear by the immortal Gods) neither ſeem to know your Laws, nor to underſtand ours! Ye ſend not thoſe who are beſt able to defend us by executing* Juſtice, *but, thoſe who are beſt befriended in* Rome; *as perhaps, you give to thoſe of the* Senate *the office of* Cenſors, *more for favour or importunity, then for deſert. I can ſay little here, in reſpect of what they do with us. What you authorize them to do, I know not, but what they do, is too well known unto me. All bribes that are brought unto them, they take openly, and ſhare and poll us all in ſecret, to the utmoſt of their power. They puniſh the faults of* poor men, *and connive at* rich mens *tranſgreſsions, that they may take occaſion and encouragement to commit greater; and whereas they ſhould uſe means to diminiſh reproach and ſlanders, they encreaſe them. To demand Juſtice without a bribe, is the certain courſe not to obtain it. Will your Tyrannie and Avarice never have an end? Though you wrong us in words, oppreſs us not alſo in deeds. Our bodies are able to bear thoſe irons with which you load us; but the Tributes and Taxes which you impoſe, are greater then we can ſuſtain. If nothing will content you, but all that we have in* Germany, *go thither and take it, for we affect not, as you do, to live poorly, that we may die rich, and to deprive our ſelves of contentment during life, that others may ſquander away our ſuperfluities when we are dead. If our ſervice content you not, ſtrike off our heads: for your ſwords are not ſo dreadful to our eyes, as your*

tyrannies are abominable to our hearts. Do ye know, Oh Romans, *what you have done? if not, I will tell you: Verily, you have cauſed many of us to ſwear, that we will forbear to cohabit with our wives, and ſlay our children as ſoon as born, rather then leave them in the hands of ſuch wicked and inhumane Tyrants as ye are: Yea, we determine as deſperate men, to reſiſt the natural motions of the fleſh all our life time, rather then get our wives with child: thinking it better to reſtrain our luſting twenty or thirty years, then to leave our poſterity to be your perpetual ſlaves. But, to what end is this complaining? Perhaps you will ſometimes hear us, as now you hear me; but when you have heard us, you will be ſtill ſlow in relieving. I will tell you ſome of thoſe things which I have obſerved, that you may reform them. If a poor man come to complain and demand Juſtice, if he hath no money to give, nor Wine or Oyl to promiſe, nor a Revenue to maintain his expences, nor Friends to mediate for him; then after he hath declared his grievances; you, for awhile, give him fair words, ſeem to pity his ſufferings, and promiſe him ſpeedy relief. But in the mean time make him totally ſpend that little which he had, and waſt the beſt part of his life in vain hopes and tedious proſecutions, without any effect at all to his profit: Yea, on the contrary, they who at firſt promiſed him favours, do at laſt joyn hands with his oppreſſors, and quite undo him. Moſt ſay in the beginning, his cauſe is good, yet though upon his tryal they find it ſo proved, they give ſentence againſt him at the laſt; ſo that he who came at firſt hither to complain againſt one, returns home complaining againſt many, yea againſt all, and crying out to the immortal Gods for vengeance.*

I will declare unto you my life, Oh Romans, *that ye may underſtand, how we now live and ſubſiſt in my Country: I get my livelihood by gathering Acorns in the Winter,*

Winter, by Fruits in the Summer, and reaping Corn: Sometimes I fiſh, both for pleaſure, and to ſupply neceſſaries, ſpending moſt part of my time alone in Woods, Fields and Mountains, becauſe I would not behold the outrages which are perpetrated by your Officers *in our Country; whoſe oppreſſions, if I could fully declare them, would appear ſo many and ſo hainous, that either they would be deprived of their* Employments, *or my puniſhment would certainly enſue. But what good ſucceſs can I hope for? When I conſider the things which I have ſeen within theſe fifteen dayes now paſſed away ſince my arrival in* Rome; *where ſuch things have been committed, that if they had been done in* Germany, *the Gallows and Gibbets had worthily hung as thick with malefactors, as Vines with cluſters of Grapes? For, I have obſerved, (beſide other things obſervable) ſuch immodeſty in* apparel, *ſuch intemperance in your feeding, and ſuch diſorder in your lives and affairs, that having beheld as much as I deſired: and my heart being at reſt, by ſpitting out that poyſon which was in it, I am ready to make recompence for it with my head, if I have offended,* &c.

This, and ſomewhat more, which for brevity ſake I omitted, was ſpoken in this bold manner, by a perſon as contemptible as this *Remonſtrant* (to a greater and a more abſolute Power then we live under) on the behalf of himſelf and Country-men, who were thereby oppreſſed; and, who, though reputed the greateſt Tyrants of the world, were not ſo Tyrannous, as to be enraged by his upbraidings & bold expreſſions, whom oppreſſion had exaſperated: For, we find it atteſted by that famous *Emperour*, who occaſionally related this Speech, that it was highly approved, both by the whole *Senate* and by him, as well becoming the Speaker, in ſuch a caſe; yea, notwithſtanding the tartneſs thereof. His teſtimoniall,

after he had ſaid much in praiſe of this Oration, to thoſe unto whom he declared it, was delivered in words to this effect: *By the faith of a good man* (ſaid he) *I ſaw this* German *ſtand boldly on his feet, and undiſmayed a whole hour, whileſt all we in the Senate ſate beholding the earth with ſhame, not able to anſwer him one word; becauſe indeed he had aſtoniſhed us, to ſee the little regard he had of his life. But, the Senate agreed altogether,* (ſaid he) *the next day to ſend new Governours and Judges into* Germany; *commanded him to deliver unto us in writing all that he had ſaid, to be regiſtred among the good ſayings of ſtrangers; made him a Free-man of* Rome; *choſe him to be a Senator, and appointed him a maintenance out of the common Treaſury.* By this, it appears, that there is a way, whereby a prudent *Senate,* or *Supream Authority,* may advance their honour, if they pleaſe, by hearing with patience and good acceptation, thoſe bold and free ſpeakings, tending to the execution of Juſtice, which Fools miſ-interpret as ſcandalous, and tending to their diſhonour or diſadvantage. And the *Remonſtrant* hath made uſe of theſe *Ethnick* precedents and teſtimonies, that they who profeſs *Chriſtianity,* may be the more aſhamed, to hear that *Heathens* and meer natural men ſhould ſurpaſs them in generouſneſs, in zeal to Juſtice, and in compaſſionately permitting grieved Supplicants boldly, plainly and openly, to ſignifie their grievances, and particularize their *Oppreſſors,* if need be, not only without blame, but alſo, with Approbation, Remedy and Reward.

Here, this *Remonſtrant,* purpoſed to conclude: But, as many times, he knows neither when he ſhall begin to write, nor what he ſhall write untill he hath *begun*: So, he knows not ſometimes when he ſhall make an *end,* untill

till he hath *done.* Whileſt he was tranſcribing what is laſt-added, *Providence* offered to his view an *Epiſtle* written by *Marcus Aurelius,* then Cenſor, to his friend *Catullus,* concerning the *news* which was at that time in *Rome*: Which comprehendeth ſo many particulars pertinent to our conſideration at this preſent, & which have ſuch reſemblances to occurrences in this our generation, that he could not omit it: Therefore, it is here epitomized in theſe words, preſerving the true genuine ſenſe of that *Epiſtle.*

Marcus *the new* Cenſor, *to* Catullus *now aged, ſendeth greeting. Ten dayes paſt I received thy Letter in the Temple of* Janus, *whom I take to witneſs, that I had rather have ſeen thy perſon. Thou deſireſt my Letters may be long, but ſhortneſs of time, compells me to make them ſhorter then I would. To anſwer thy expectation of knowing what news is now here, I ſhall not be ſo able as I could have been, if thou hadſt deſired to be informed, Whether any thing that was good and old, is yet remaining here amongſt us in* Rome *or* Italy: *For, by our evil deſtiny, all that was* good and old *is ended, and* new things *which are evil, do now begin to abound. The* Emperour, *the* Conſuls, *the* Tribunes, *the* Senators, *the* Ædiles, *the* Flamins, *the* Prætors, *the* Centurions, *and almoſt all things are new ſave the* Vertues, *which are grown obſolet. We paſs the time in making new* Officers, *in deviſing new* Projects *and* Counſels, *in raiſing new* Taxes, *with ſuch like*; *and there have been more* novelties *within four years, then in four hundred heretofore. We now aſſemble three hundred to counſel in the* Capitol, *and there we brag and boaſt, ſwear and promiſe, that we will extoll the* Vertuous, *ſubdue the* Vitious, *favour the* Right, *not wink at* wrongs, *puniſh the* evil, *reward the* good, *repair the* old, *edifie* new, *pluck* Vices *up by the roots, plant* Vertues,

follow that which is good, *reprove* Tyrants, *and relieve the poor and oppreſſed*: *But, when we are gone from thence, they who ſpeak the beſt words, commit the worſt deeds. The* Senators *paſs away their time in ſaying*, We will do, We will do; *but, every man ſeeks his own profit, and forgets both private mens injuries, and the* Weal-Publick. *I often hear in the* Senate, *much eloquence in words, fair ſhews of zeal to* Juſtice, *and much ſpoken by many in juſtification of themſelves*; *and when I come abroad, am aſhamed to ſee their evil works, with their cruel extortions, and find it to be very frequent for them who commit the greateſt crimes, to be moſt ſevere in giving ſentence againſt others for the ſame offences. We behold our own faults in mirrours which make them ſeem leſs, and other mens in multiplying-glaſſes, making them appear greater. Oh! how many have I ſeen condemned by the* Senate *for one fault committed but once in all their life-time, when they themſelves commit the ſame fault, or worſe, every hour! I read, that in the time of* Alexander *the great, there was a famous* Pirate *called* Dionides, *who robbing all Ships he could meet withall,* Alexander *ſet forth a great Navy to apprehend him, which having taken him, and preſented him to* Alexander, *that king ſaid unto him,* Why *Dionides,* doſt thou ſpoyl ſo on the Seas, that no Ship can ſale in ſafety for thee? *The* Pirate *anſwered,* If I ſpoyl by Sea, why doſt thou ſpoyl both by Sea and Land? Oh *Alexander,* becauſe I fight with one ſingle Ship at Sea, I am called a *Pirate,* and becauſe thou robbeſt with two hundred Ships at Sea, and troubleſt all the world with two hundred thouſand men by Land, thou art called an *Emperour.* I ſwear unto thee *Alexander,* if the Gods were ſo favourable to me, as they are to thee, and ſo adverſe to thee, as now they are to me, and would give me thine Empire, and beſtow on thee

thee my little Ship, peradventure I ſhould be a better *Emperour* then thou art, and thou wouldſt be a worſe *Pirate* then I. *This bold ſpeech pleaſed* Alexander *ſo well, that he made him General of a great Army; and he became more vertuous by Land, then he was vicious by Sea. Now, in* Italy, *they who rob openly, are called* LORDS, *and they who rob privately, are called Thieves.*

I read in the Annals *of* Livy, *that there came an Embaſſador from* Spain *to* Rome, *to treat of a Peace with the* Romans, *which Embaſſador proved before the* Senate, *that he had been robbed ten times of his goods, whileſt he was at* Rome, *and that he had ſeen one of thoſe who robbed him, hang another who defended him; and that ſeeing ſo wicked a deed, he took a coal, and wrote upon the Gibbet theſe words.* Oh Gibbet, thou art planted among thieves, art made by thieves, and hanged full of innocents. *The whole hiſtory wherein theſe words are found, was written with black ink, and theſe words in Vermilion Letters.*

I cannot tell what other news to ſend thee; but every thing here is ſo new and tender, and joyned with ſuch ill Cement, that I fear all will ſhortly fall ſuddenly in pieces. Some, are ſo haſtily and ſo highly promoted, that I dare aſſure thee rather of their Fall, then of their lives and firm ſtanding. We have already ſeen many, at whoſe riſing we wondered, and as much marvelled at their ſudden fall. We have ſeen Cincius Fulvius, *in one year made* Conſul, *his children* Tribunes, *his wife* Matron *to the* Virgins, *as alſo Keepreſs of the* Capitol, *and after that, not in one year, but the ſame day, ſaw* Cincius *beheaded in the place, his children drowned in* Tiber, *his wife baniſhed, his houſe raſed to the ground, and all his goods confiſcate to the Common-Treaſury; and this rigorous example we have*

have not read of in a Book, but ſeen with our eyes, that we might the better mind it. Sith I have begun, and thou art in a ſtrange Country, I will write all the news which is here. This year, the 25. *of* May, *an Embaſſador came out of* Aſia, *who conſidering it would be dangerous ſayling home in Winter; and ſeeing after long ſtay his buſineſs was not diſpatched, (being a man of a good courage, and zealous of his Countries affairs) coming one day to the* Senate, *and ſeeing the* Senators *enter the* Capitol *unarmed, as the cuſtom is, laying aſide their* Arms, *he ſpake thus, in preſence of all the* Senators. *FATHERS CONSCRIPT,* I am come to *Rome* from a far Country, & have found *Rome* without *Rome.* The fame of the place brought me not hither, but the renown of them who govern it. I came not to ſee that *Exchequer* wherein the wealth of all Realms is treaſured up, but the *Sacred Senate,* out of which ſhould iſſue counſel for all men: I came not to ſee you, becauſe you were Conquerors of other Nations, but, becauſe I thought you were more vertuous then all other. But, I dare ſay, except the Gods have made me blind, or tâken away my underſtanding, either you are not *Romans* of *Rome,* or this is not *Rome* of the *Romans* your predeceſſors. We have heard that the Kingdoms conquered by their valour, were conſerved by the wiſdom of this *Senate*; but methinks you are more likely to loſe, then to keep what your Fathers got; For their exerciſe was in realities, and you conſume your time in complements and vain ceremonies: I have almoſt killed my ſelf with laughing at you, to ſee with what punctualities you leave off thoſe Arms at the *Senate* gate, with which your Anceſtors defended the Empire. What profit is it to your Suppliants, that you lay off thoſe Arms which may hurt one, and put on thoſe which deſtroy all

all the world? What avails it us, that you enter the Senate without ſword or dagger, whileſt you are armed with malice in your hearts? Know, ye Romans, we dread you not, as *armed Captains*, but, as *malitious Senators*; we fear not your *ſwords and daggers*, but *your hearts and tongues*. It were leſs injury, if going armed into the *Senate*, you took away our lives, then to ſuffer Innocents to be deſtroyed, by not diſpatching their affairs. I neither underſtand what ye intend, nor can ſuffer with patience what I ſee you do. In my Country we diſarm Fools: Now, whether your Arms be taken from you as *Fools or Mad-men*, I know not: If it be done becauſe ye are Fools; ſurely it is not the Law of the Gods, that three hundred Fools ſhould govern three hundred thouſand wiſe men. I have tarried here for my anſwer a long ſeaſon, and by your delayes, I am further from a diſpatch, then I was the firſt day. We bring you hither, Hony, Oyl, Saffron, Wood, Salt, Silver, and you ſend us away to ſeek Juſtice elſewhere. You have one Law whereby to gather your Tributes, and another whereby to determine Juſtice: For, we muſt pay our Tributes in one day, but you will not diſcharge our Arrands in a whole year. Either take away our lives, that our buſineſſes may have an end, or hear our complaints, that we may live to ſerve you. If you think my words extravagant, and find them offenſive, ſo you will do Juſtice to my Country, take my life; and ſo I make an end.

Theſe were his words, Catullus, *which I got in writing, and may now ſay, that the ſame boldneſs and high ſpirit, which* Romans *exerciſed heretofore in other Countries*, Strangers *now dare to expreſs in* Rome. *For this Speech ſome would have had him puniſhed; but God forbid that any man ſhould ſuffer for ſaying Truth in my preſence;*

ſeeing that is more then enough which men ſuffer, though we then perſecute them not, when they boldly inform us of their grievances. The ſheep cannot be preſerved from wolves, if the Shepherds dogs bark not; and there is no Law of Gods or mans which awardeth puniſhment for Liars, *that will permit any one ſhould be puniſhed for ſpeaking Truth: Yet now, men are chaſtiſed more for murmuring againſt one* Senator, *then for blaſpheming all the* Gods *at once. We need not ſeek to the* Gods *in our* Temples: *For, the* Senators *take upon them to be* Gods; *but there is great difference betwixt them: For, the* Gods *do nothing that is evil, and the* Senators *nothing that is good: The* Gods *never lie, and the* Senators *never ſpeak truth: The* Gods *pardon often, and they never forgive: The* Gods *are content to be honoured five times in a year, and the* Senators *would be honoured ten times in a day: The* Gods *are conſtant in every thing, and fail in nothing, the* Senators *are ſted faſt in nothing, and fail in all things; and when they intend not to amend their faults, they cannot endure their* Suppliants *ſhould inform them of the Truth. But, be it as it may be; this I am ſure of, that it is impoſſible for them to be juſt, or ſincerely to apply themſelves to any vertue, who withdraw their ears from liſtning to the* Truth: *And no mortal man, be he* Orator, *or* Conſul, *or* Cenſor, *or* Emperour, *how well ſoever he takes heed to his wayes, and orders his deſires, but he ſhall otherwhile have need of ſome Reproof and Counſel.*

Now I have written concerning others, I will inform thee of ſomewhat concerning my ſelf, becauſe thou deſireſt it. Know that in the Kalends of January, *I was made* Cenſor *in the* Senate, *which I neither deſired nor deſerve. No wiſe man will ſpontaneouſly take upon himſelf the burthen and charge of looking to other mens affairs; for it is an hard task to pleaſe every man in ſuch an office; and he*

he who undertakes it, muſt often make ſhew in countenance, of that which is not in his heart. Good men only ought to be put into office, and in the eighth Table of our antient Laws, it is enjoyned, That charge of Juſtice be never given to him who ſeeks or deſires it, but that men be choſen to ſuch places with great deliberation, becauſe few men are ſo vertuous and loving to their Country, as to take offices upon themſelves, ſo much for the benefit of other men, as for their own utility. Unhappy is Rome, *if I be one of thoſe who beſt deſerveth ſuch an office. I had no need of it, but accepted thereof to fulfill the command of* Antonius *my Grandfather, and to be obedient to the* Senate, *who had thereto elected me of their own accord,* &c.

This *Remonſtrant* leaves it to your grave wiſdoms, who are in *Authority*, and to all other prudent Readers, to make that *Uſe* and *Application* of theſe preceding *Fragments* of Antiquity, as they ſhall find cauſe; and to conſider whether theſe be not *Exemplary Precedents*, which may excuſe at leaſt (if not juſtifie) thoſe plain and free expreſſions, which both his *private neceſſities*, and the conſtitution of *Publick Affairs* do require at this preſent, in relation to the *Common Peace*, to the preſervation of Publick *Honour*, and to *himſelf*. Howſoever, he will now conclude, adding only an *humble Prayer* to all you who are in *Power*, and one *reaſonable requeſt* to them, on whoſe behalf he was chiefly induced and emboldened, to draw up this *Pleading*. His *Prayer* to you in Authority, is, that by your mediation and endeavours in your ſeveral capacities, means may be proſecuted, whereby, to the honour of GOD, thoſe *Covenants, Contracts* and *Securities*, made and granted by this *Nations Repreſentative*, may be preſerved without infringement, according to the Tenour of his *Divine Law*; That the Honour and Priviledges of the *Humane*

mane Nature, may be duely tendred, by acting according to the *Law of Reaſon*; and that the credit of the *Engliſh Nation* may be kept from being violated and diſparaged, by making good what their elected *Repreſentative* engaged to perform, either in *Specie*, or, by a *Recompence* nobly and generouſly vouchſafed; and not by that irrational way of *Diſcount*, which is by ſome propoſed: For it is not only impoſſible, after ſo many years, and ſo many tranſactions, of which no memorials were kept, in expectation of a future *accompt*; but it will be very injurious alſo, unleſs the ſaid *Purchaſers* and *Lenders* may be allowed to demand and receive ſatisfaction upon *Account* and *Diſcount*, for all their loſſes, their hindrances by expences in time, and their ſuits, ſolicitations, and forbearances occaſioned (without their default) by thoſe engagements which neceſſitated them to be *Purchaſers* or *Lenders*; as alſo, for all *improvements*, by them made at their proper coſt, together with the charges of proſecuting a *Compoſition* before the *Commiſsioners* lately authoriſed to mediate the ſame; and for dammages ſuſtained by Intereſt of money, and loſs of the profits of thoſe Lands, which are intruded upon, and left unoccupied the mean while. Theſe particulars being omitted, it will be as unconſcionable a *Propoſition*, as it would be to *Merchant-Adventurers*, (who muſt ballance their loſſes at one time, with what they gain at another) to compell them to make ſale of their *Wares*, brought home at their laſt Voyage, according to the Disburſments only at that *Return*, without any reſpect had, to what they loſt formerly, or may poſſibly loſe hereafter. Nay, it is far more unconſcionable, in regard that whereas *Merchants* do uſually gain ſufficiently, at one time or other, to make them both ſavers and gainers, toward the

the advance of their eſtates; many of the ſaid *Purchaſers* and *Lenders*, have been by caſualities, by having that which was due unto them detained many years, and otherwiſe by groſs injuſtice, very great loſers, (without their own default) in every Purchaſe, Loan and Contract, made to and with them, who were intruſted with *Publick Concernments*, and exerciſed the *Supream Power*, without contradiction; and whereto, being conſcientiouſly obedient, they ought in equity to have their obedience rewarded, as it was ſaid, their Piety and Charity ſhould be, who adminiſtred to his neceſſities as a Diſciple of *Chriſts*, who came in the name of his Diſciple, though peradventure he was an *Impoſtor*. And it is more then probable, that many of the ſaid *Purchaſers* and *Lenders*, if they have gotten ought, or been ſavers by the ſaid *Parliaments* Grants in one particular, have loſt more then the whole Intereſt and Principal of their Disburſments in the reſt of their Contracts, Expences and Debts, pretended to have been ſecured unto them by the ſaid *Parliament*, as it hath happened unto this *Remonſtrant* in his own particular.

His *ſingle requeſt*, before-mentioned, to his *Fellow-Purchaſers* and *Lenders*, ſhall be but this, that, they would be more juſt and reſpective unto him, then ſome of them have been (as he hears) in their Cenſures paſſed upon this *Remonſtrance*, when it was peruſed in private: For, though it were voluntarily by him compoſed, with as much regard unto their good, as unto his own oppreſſive ſufferings, without putting them to any coſt or pains, (though alſo, none or few of them had more juſt cauſe to complain; though he is more certain of the reality of his own oppreſſions, then of all theirs, and though the *Common Grievances*, may

thereby be more illuſtrated, then by many of their *ſufferings*.) They, nevertheleſs, not conſidering (as uſually they do in their own caſes) that *Egonet mihi proximus*, do grudge this *Remonſtrant* the mentioning his *perſonal wrongs*; and (as if they who ſuffered moſt, had leaſt right to complain) miſconſter his inſiſting upon his own Oppreſſions, as not comely in their judgement, or elſe, as likely to make his Arguments the leſs effectual on their behalf; which want of Prudence, Juſtice and Charity, he cannot well approve of; and therefore deſires them to be more thankful to their friends, leſt they diſcourage every man from Apologizing for them, when they cannot, or dare not ſpeak for themſelves. Though this *Remonſtrant* intends well to all, he hath no ſuch ill meaning to *himſelf*, as in the proſecution of the *Common Intereſt*, ſottiſhly to neglect his own *well-being*, when it is therewith involved. He might have inſerted much more in relation both to the *Publick Intereſt*, and to his *own*, but he confeſſeth he hath omitted in prudence, not a few Arguments of more ſtrength then any yet alleadged; becauſe, he knows they may at this time, be more miſchievous to him, then available to that *Cauſe* for which he pleadeth; and that it would have been rather madneſs then diſcretion, to produce them out of ſeaſon. That, which he hath offered to conſideration, is expreſſed with a good Conſcience toward *GOD*, his *Prince*, his *Countrey*, and to each individual perſon therein: and he deſires no otherwiſe to proſper in this world, then as he is an enemy to no mans perſon, whatſoever his *judgement* be, but only to his *Errours* and *Vices*; and as he unfeignedly deſires rather their *converſion*, then their impoveriſhment, ſhame and confuſion. He doth but hereby endeavour, (as he hath

hath often done heretofore) to diſcharge the Office of a *Remembrancer* to theſe Nations, & in barking like a true *Engliſh Maſtive*, when he thinks his *Maſters Houſe* or *Flocks* are endangered by *Thieves* or *Wolves*; and therefore, though his *name* be herein already *Ænigmatically* inſcribed, and was thought by him at firſt, to have been a ſufficient *atteſtation* hereof: he doth now upon more deliberation, openly ſubſcribe what he hath Remonſtrated with this *name*

George Wither.

A

A BRIEF

Advertiſement,

Not unreaſonably hazzarded.

THis *Remonſtrant*, being deſirous that the Honour and well-being both of the King and People, may be preſerved by a timely ſupply of all their neceſſities; and hearing ſince the concluſion of this *Remonſtrance*, that his Majeſtie hath preſent uſe of a very great ſumm of Money, an *Expedient*, came ſuddenly into thought, whereby in his judgement, he may not only be ſupplyed, but thereby prevent alſo a great miſchief which is already felt, and whereof we ſhall every day grow more and more ſenſible, by that diligence which is now practiſed to draw a conſiderable part of the Kingdoms Treaſure into private hands.

For, the *Eccleſiaſticks*, by being repoſſeſſed of about an hundred forty and two thouſand pounds *per annum*, (as this Remonſtraant is credibly informed) by *Impropriations*, now well near all out of Leaſe, beſides Parſonages and Vicaridges, with other vaſt Revenues lately ſo much

much improved, that their Annual worth is greatly enlarged, have already raiſed ſo many hundred thouſands of pounds by Fines and Rents, that it hath exhauſted the Treaſure of this Kingdom out of the Peoples purſes, into their ſecret *Hoords*; even ſo much, that there is not ſufficient for men to follow their Trades and Callings, pay Taxes, and ſuſtain their Families, without great penury: And the ſaid *Eccleſiaſticks*, (as it is famed alſo) are ſo ſuſpitious of the *Securities* of theſe Times, and (perhaps, juſtly ſo fearful leſt the *King* and his *Council*, or the *King* and the next *Parliament*, may take their *Uſeleſneſs*, *Avarice* and *Ambition*, into ſuch ſerious conſideration) that, to provide for what may poſſibly ſucceed, they will either hide their money in the earth, where much of it may be quite loſt; or elſe keep it ſo cloſe, that little of it will be employed, for Advance of Traffick & Negotiations betwixt man and man, & *Trade* thereby obſtructed, much more then at preſent; eſpecially, by that time they have fleeced every ſheep within their *Juriſdictions*. Therefore, the *King* and his *Council*, (upon a view taken of what they have received) may if they need it for Publick-uſes, get ſpeedy ſupply of money, (as legally as they repoſſeſs thoſe Lands) by requiring a *Benevolence* from all the *Prelates*, now enriched to exceſs, meerly by

the Kings Favour; and who, being (for the moſt part) old men, with one foot and a half in the Grave (and ſome of them childleſs) ſhall not only have more left then is neceſſary; yea, much more (though nothing be left them but their yearly Rents) then either their *Predeceſſors* had, or then they will deſerve, as now they are conſtituted: But, by this means alſo, much money which is, or which probably would elſe be Hoorded up, to the Publick dammage, will be diſperſed to the advance of *Trading*, and to the employing of many thouſands, who now want bread for their Families, becauſe there is not wherewith to ſet them on work: Or elſe, (which will be a far better *Expedient*, if the King were ſo pleaſed) he may be ſupplyed more to his honour, by the Purchaſers of the ſaid *Prelates* Lands, if by his favour they were thereto enabled, as they might juſtly be: For, this *Remonſtrant* is perſwaded, if they might have their *Bargains* and *Sales* confirmed by Parliament, with his Royal aſſent, they would contribute a more bountiful ſupply then the *Prelates*; and would be Poſſeſſors and Occupiers of thoſe eſtates for the future, more to the glory of God, more for his, with the Publick honour and welfare, and more for the lawful benefit and advantage of private Perſons: And, this *Remonſtrant* cannot forbear openly to profeſs, that he thinks in

in his conſcience, the *Prelates* are neither conſiſtent with an Orthodox *Chriſtian Diſcipline*, nor with the lawful Intereſts of *King* or *People:* And, that he wonders at the madneſs of this Generation, ſeeing ſo many thouſands within their knowledge undone by truſting to the Bargains, Sales and Securities of their *Parliaments*, which were thought the beſt *Security* in the world; that, they will now adventure their money upon ſo ſlender a ſecurity, as the hand and ſeal only, of old doting men, who are Tenants but for life, (perhaps, but during pleaſure) without a *general warranty*, by ſome good Collateral Security. But, let thoſe adventrous Contractors do as they pleaſe; The *Remonſtrant* having played the Fool himſelf in truſting to ſuch *Securities*, hath no reaſon to grudge other men the liberty to buy wit with their own money; and though in charity, he would prevent their dammage, yet, knowing he ſhall never be able to make ſuch men wiſer by examples or counſel, until they have as well paid for it as he hath done, he will ſcrible no more to that purpoſe; but conclude all with this prayer, GOD BLESS THE KING and PEOPLE, and encline thoſe who can better vindicate the *Publick Faith* of this *Nation*, to contribute their endeavours in due ſeaſon.

FINIS.

THough this *Authors* writings have been contemned, and diſgracefully termed *Scriblings* by ſome; yet, becauſe by them the conſtitution of the Generation wherin he liveth, may be partly known; very many have importuned him, to publiſh a *Catalogue* of thoſe *Poems* and *Diſcourſes* which have been heretofore by him compoſed and imprinted, together with thoſe which are not yet publiſhed; that, they who are deſirous to collect them for their private uſe, may know by what names to enquire for them. Therefore to fulfill their deſire, the ſaid *Author* hath here ſet down the *Titles* of ſo many of them as he remembers at this time, (not in order as they were written, but as they came to mind) whereby, if any of thoſe Manuſcripts which were loſt when his houſe was plundred, or by other caſualities, ſhall be brought again to his hand, he will be very thankful to the bringer, and give him a Copy thereof, if he deſire it, or what other ſatisfaction he ſhall reaſonably demand.

Thoſe Books which were compoſed in his minority, and may therefore be called his *Juvenilia*, are theſe.

1. Iter Hibernicum, *or, His Iriſh Voyage.* Verſe.
2. Iter Boreale, *a Northern Journey.* ver.
3. Patricks *Purgatory.* ver.
4. Philaretes *complaint.* ver.

Theſe four laſt mentioned were loſt in Manuſcript.

5. *Fidelia.* ver.
6. *Eglogs.* ver.
7. *An Epithalamium.*
8. *A Funeral Elegie on* P. H.
9. *Abuſes ſtript and whipt*; two Books.
10. *The Shepherds Hunting.*

11. *The*

11. *The Shepherds Pipe,* compoſed joyntly by him and Mr. *W. Brown.*
12. *The Scourge.*
13. *The Miſtreſs of* Philarete.

Theſe Books following where compoſed when he was of riper years.

14. *Withers Motto,* (videl.) Nec habeo, nec careo, nec curo.
15. *An Apology to the Lords of the* Council, *in juſtification of the Reproof of Vices in his* Poems.
16. *A Satyre to the King.*
17. *A Treatiſe of antient Hieroglyphicks, with their various ſignifications*; a Manuſcr. loſt.
18. *Emblems, in* folio.
19. *A preparation to the Pſalter, in* folio.
20. *Exerciſes on the firſt* Pſalm, *in* proſe and ver.
21. *Exerciſes on the nine* Pſalms *next following,* in pro. and ver. all loſt.
22. *A metricall Tranſlation of* Davids *Pſalms.*
23. *A tranſlation of* Nemeſius, *De natura hominis.* pro.
24. *A metricall tranſlation of the Canonical Hymns and Songs.*
25. *Three Books, of Hymns and Spiritual Songs, for ſeveral occaſions.*
26. *The Scholars Purgatory.* pro.
27. *The purſuit of Happineſs, being a character of the extravagancy of the Authors Affections and Paſsions in his youth.* proſe, not Printed.
28. *Riddles, Songs and Epigrams*; not Printed.
29. *A Diſcourſe concerning the Plantations of* Ulſter *in* Ireland, *with preconjectures of what conſequents would probably enſue.* pro.
30. *The Dutcheſs.* ver. not Printed.
31. *Domeſtick Devotions.* pro. not Printed.

 32. *Ano-*

32. *Another Funeral Elegie*: not Printed.
33. *A Tract of* Uſury, *wherein, that Lending for increaſe, which is forbidden in Scripture, is diſtinguiſhed from that which is lawful:* not Printed.
34. *Meditations upon the X. Commandments, with Sculptures.* ver.
35. *Familiar Epiſtles.* proſe, loſt.
36. *The Authors confeſsion of his Faith, both in Fundamentals, and in relation to moſt points controverted by men of ſeveral judgements in Religion:* not Printed.
37. *A precatory Meditation and Soliloquy with God, on the behalf of his children and their poſterity, if they have any:* not Printed.
38. *A Diſcourſe to a Friend, touching the conſolations in cloſe impriſonment*: not Printed.
39. *Britains Remembrancer.*

Theſe that follow, were written ſince the beginning of the Long Parliament.

40. *Campomuſæ.* ver.
41. *Vox pacifica.* ver.
42. *Vaticinium poeticum.* ver.
43. *Caveat Emptor.* pro.
44. *Se defendendo.* pro.
45. *Juſticiarius Juſtificatus.* pro.
46. *Letter of Advice touching chuſing Members of Parliament.* pro.
47. *Mercurius Ruſticus.* pro.
48. *Britains Genius.*
49. *A Petition and Narrative to the Parliament.* pro.
50. *Opobalſamum Anglicanum.* ver.
51. *Carmen Expoſtulatorum.* ver.
52. *A ſingle Si quis.* ver.
53. *Carmen Ternarium Semicynicum.* ver.

54. *A*

54. *A thankful Retribution.* ver.
55. *The tired Petitioner.* ver.
56. *What Peace to the Wicked?* ver.
57. *The Speech without door.* pro.
58. Withers *Diſclaimer.* pro.
59. *The Dark Lantern and perpetual Parliament.* ver.
60. *Boni Ominis Votum.* ver.
61. *Know thy ſelf.* ver.
62. *The true ſtate of the Cauſe betwixt the King and Parliament.* pro. miſ-laid or loſt.
63. *The Delinquents purgation.* pro.
64. *Weſt-row revived.* ver.
65. *The ſinners Confeſsion.* ver.
66. *A Cordial Confection,* &c. pro.
67. *Verſes to the individual Members of Parliament.*
68. *Epiſtolum-Vagum-proſa-metricum.*
69. *Furor poeticus.* ver.
70. *A ſuddain Flaſh.* ver.
71. *Salt upon Salt.* ver.
72. Amigdala Britannica,*or, Almonds for Parrets.* ver.
73. *The Britiſh Appeal.* ver.
74. *Three Grains of Frankincenſe.* ver.
75. *The Protector.* ver.
76. Carmen Eucharisticon,*or a private Oblation,*&c.ver.
77. Speculum Speculativum,*or a Conſidering-glaſs.*ver.
78. Fides Anglicana, *or a Plea for the Publick Faith of theſe Nations.*
79. *A* Declaration *in the perſon of* Oliver Cromwell, *given into his own hand, and tending to the ſettling of ſuch a* Government *as he never intended.* pro.
80. *A* Private Addreſs *to the ſaid* Oliver, *in* proſe *and* verſe, *offering things pertinent to his conſideration, into his hand ſealed up.*
81. *Another Addreſs for the third day of* Sept. 1658. *given to his own hands likewiſe.* 82. *Ano-*

82. *Another* Addreſs *given to* R. Cromwells *own hands. Neither of theſe four laſt-mentioned were imprinted; for they were private Remembrances both of their duties and failings; with forewarnings of what is ſince come to paſs.*

Theſe and ſome other *ſcriblings*, whoſe *Titles* this *Author* cannot now remember, are here ſet down, not for oſtentation, but to ſatisfie the requeſts of his Friends. By theſe it may appear, how (for about 52. years together) he hath employed himſelf, and that though he be none of the wiſeſt, and hath failed in many other things, he hath been alwayes well affected to his Country; and ſo deſirous to be ſerviceable to his generation, that perhaps he hath not merited to be thereby totally deſtroyed, though to God he hath been an unprofitable ſervant. Be it conſidered that ſome of theſe *Books* were compoſed in his unripe age; ſome, when wiſer men then he erred; and that in regard there is in all of them, ſomewhat ſavouring of a natural ſpirit, and ſomewhat dictated by a better ſpirit then his own, it will concern every man to try the ſpirits, and to adhere to that only which is agreeable to the *Touch-ſtone of Truth*, which is left us by the *Father of Spirits*; to be the *Teſt* of all mens writings.

1660.

Furor-Poeticus (i.e.) Propheticus.

[Hazlitt, No. 76.]

Furor-Poeticus(i.e.)*Propheticus.*

A

Poetick-Phrenſie.

Some, (*probably*) *will call it ſo:*
Thus named, *therefore*, *let it go.*

It is the reſult of a *private-muſing*, occaſioned by a *publike report* in the Country, of the *Parliaments* reſtauration by *General GEORGE MONCKE*, in *February* 1659. and meditated ſoon after the ſaid *General's* arrival in *LONDON*,

In dorſo Pagi, *recubans ſub tegmine* Fagi:

By *G. W.* Eſq;

This *Author*'s well, and *ſober*, yet,
Although he fell into this Fit;
But, if more *Wit* than *Grace* he had,
Oppreſſions would have made him *mad.*

Tempora mutantur, & nos mutamur in illis.

Times changed be, and ſo are we.

London, Printed by *James Cottrel.* 1660.

To the Reader.

Ingenuous Reader,

THough this Poem *hath ſomewhat a* mad Title,*thou ſhalt find me neither* Mad man,*nor* Phanatick: *For, theſe* Muſings *were in ſoberneſs meditated (upon the firſt* News *of* General GEORGE MONCK's *arrival at* LONDON,*when he came laſt out of* SCOTLAND,*and the* Rumors *raiſed thereupon) and were muſed to no worſe purpoſe,than that,by rationally pre-conjecturing the moſt probable* events, *I might not be ſurprized by them, but ſettle my heart (whatſoever ſhould ſucceed) in a conſtant waiting upon GOD, and in a contented peaceableneſs,by conſidering* divine providence *had the ordering of all things*; *and that the* intentions *and* actions *of men were no infallible grounds of hopes or fears. And I expreſſed my* conceptions *in the following* words *and* mode,*that my* Extempore Notions *might both remain, a fixt Object for my ſelf (and others,if they pleaſed ſo to uſe them) when occaſion required*; *and to rouze up courage when it began to droop by miſ-apprehenſions.*

Though they appear in an extravagant dreſs,*& are only ſudden* raptures, *not* deſigned diſcourſes, *political, philoſophical,or divine, they are wholſome* fruits of the ſeaſon, *and, being well digeſted,will hint many* notions *pertinent to our preſent condition: For, in theſe* raptures, *whatſoever ſhall be thought of them, I have infallibly informed upon what terms,you,either* with your KING,*or* without him, *ſhall have a laſting* peace, *and ſetled* Government, *if ever you have it in this world*; *and* (mark this)

That,which henceforth,the *common Lot,*will be
In *Weal,*or *Woe,*ſhall be foreſhown in me:
For,whether to the *right* or *left* it run,
Judgement ſhall at GOD's Houſe be firſt begun.

To the Reader.

I have warrantably made them aſſume an unuſual boldneſs (which may make them ſeem to many more bold than welcome) the better to make way into their preſence, who either entertain themſelves and their Aſſociates in compoſing and hearing thoſe baſe and ſcurrilous Pamphlets *(now innumerable) which tend to diſturbance of the common* peace, *and are ſure preſages of their deſtruction who take pleaſure in them; or elſe to awake them who are ſo buſied in their own vain* projects, *that they have no leiſure to heed any thing conducing to the* publike honour and ſafety, *or to their* own.

As ſoon as I came laſt to London, *I communicated them to ſome of my acquaintance, who conceiving them uſeful, undertook their* publication, *which I left to their diſcretion; but heard of no proceed therein for many weeks, nor any reaſon of that delay. If they found any juſt cauſe to change their reſolution, they are to be excuſed, and ſo am I, if it come too late, or out of that ſeaſon which might have made it more effectual. Yet, thy time, nor thy expence, will be loſt, whenſoever it comes to thy hands: For, that which I chiefly intended, will be at all times, and generally conſiderable, till we be utterly deſtroyed, or our* publike *and* private calamities *redreſſed; yea, and then alſo, to ſome purpoſes.*

If thou findeſt any thing therein, whereupon I have often heretofore inſiſted, conſider, that there is the ſame occaſion, *and that a Naile cannot be driven into* knotty wood *at one or two ſtroaks. Take it candidly for thine own ſake, though not for mine; yet for my ſake it may deſerve thy acceptance: for, if thou love GOD and thy* Countries *welfare; I am*

Thy wel-wiſhing, and
truly loving friend
G. W.

Furor-poeticus, (i.e.) *Propheticus.*

A Poetick-Phrenſie.

A *Fit*, that ſome will call *poetick-madneſs*,
Hath now ſurprized me, in *ſober-ſadneſs*;
Which, how it ſeiz'd me, ſhall be here declar'd,
If any think it worthy of regard:
Nay, heard it ſhall be, ſince it is begot,
Whether *regarded*, or *regarded not:*
For, *good* to them, is equally intended,
Who, ſhall be therewith, *pleaſed* or *offended*,
If, quite inſenſible, they are not grown
Both of the *publike welfare*, and their *own*;
And, if well taken, this *deſpiſed-bable*,
Will hint ſome *Notions* not unprofitable.
From thence, where many did of *wrongs* complain,
(And, where, to right them, ſome *few* ſtrove in vain)
I was retir'd, as far as I could go,
From hearing, what *Knaves*, *Fools*, and *mad men* do;
Expecting no ſuch *influence* from heaven
As now appears, till *nights* and *daies* were even:
About which time (though why I do not know)
I look'd for *ſomething*, like what's happen'd now:
But, *Rumor*, which is flutt'ring ev'ry whither,
Hath of a *quicker change* brought *tidings* hither:
Whereon,

Whereon,a greater *change* will ſoon enſue,
If *probable conjectures* may be true.
The *Wind* is ſtrangely turn'd; but, none yet knows
For whoſe *avail*, or to whoſe *harm* it blows:
Becauſe,to gueſs who is a *foe* or *friend*,
Or,what,men by their words or deeds intend,
'Tis now ſo hard,that none can ſcape *deceit*
Save he,who keepeth his own heart upright,
And he (ev'n then)may ſuffer naytheleſs,
Who walketh in the paths of *righteouſneſs*.
I hear the *news*; and I have heard it too,
With as much *joyful hope* as moſt men do
Who know the *World*,and how much *doubt* and *fear*
May riſe from ev'ry thing they *ſee* and *hear*;
When there is little *Juſtice*, *Truth*,or *Order*,
The preſervation of their *peace* to further;
And where they are ſo puzz'led in the dark,
That they rejoyce in any *glim'ring ſpark*.
A *Star*,is now ſhot hither from the *North*;
But,what *events* the ſame will uſher forth
I cannot tell; nor (though the *Morning*'s bright)
What *clouds* may overſhadow us ere night;
And,therefore, I muſt wait a while, to heed
With what *Aſpects* thoſe *Planets* will proceed
Which regulate our *Clime*,before I can
Conclude on anything deſign'd by *man*.
The greateſt *Planet*,that appears in heaven
Hath no more *influence* than *one* in *ſeven*;
And,from *malevolence*,we are not free
While *Mars* and *Saturne* in conjunction be,
Although to comfort us, we may receive
Fair *promiſings*,from all the other *five*;
Except that he who plac'd them in their *Orbs*
Their *Conſtellations* qualifies and curbs;

And,

And,they are *lying Prophets*,who ſhall dare
In his *name*,any *ſequel* to declare,
As *abſolute*, and not *conditional*,
Relating meerly to *to things temporal:*
For,that could only,but a means become,
To make men *deſperate*,or to *preſume.*
He,that,our *grand Ænigma's* muſt unriddle
Is in the *Zenith* now,ev'n in the middle
Of that *place*,where our fatall *Gordian-knot*,
(If my conjectures greatly fail me not)
Muſt be *unti'd*,or *cut* ; and if ſo faſt
And ſo enſnarl'd it be,that,at the laſt
The *Sword* muſt once again the fame unknit,
Woe be to them who ſhall occaſion it.
O'er *LONDON*, now that *Luminary* ſhines,
Which,I foretold in my *laſt publiſh'd lines*,
Should be the *Mountain* whence that winde would blow
Which of our greateſt *weal*,or greateſt *woe*,
Should inſtrumental be ; and I expect
Accordingly,ere long time,an effect.
We oft ſee *miracles* (I muſt confeſs)
But, I would fain ſee *truth* and *righteouſneſs*
Aſcend the *Throne* ; that, we at length might feaſt
Upon that *Peace*, whereof we had a taſte ;
And, on thoſe *mercies* which in little time
GOD would vouchſafe, if we reli'd on him,
And wilfully purſu'd not ſtill that *courſe*
Which to deſtroy our *hopes*,may him enforce ;
And which,by long neglect of good endeavour,
Are now in hazard to be loſt for ever.
He,many *Patrons* and *Deliv'rers* gave us,
From *Forraign* and *Domeſtick foes* to ſave us :
Of whom,ſome, by their *ſelf-will* and *Ambition*,
Wrought both our *ſorrow*,and their own *perdition.*

Some

Some of them,we diſabled ; ſome deſpis'd :
We flatter'd ſome,and ſome we Idoliz'd,
Untill to ſuch a height we puſt them had,
That to our *ſervants*,ſlaves our ſelves we made ;
Yet ceaſe not at this hour to do the ſame,
Though ſtill,it brings more *ſorrow*,and more *ſhame* ;
And will, to be deliver'd from one *curſe*
Thereby incurr'd,run headlong to a worſe.
Mark, (though you ſleight me)*what we dayly do* ;
And brand me,if it ſhortly prove not ſo,
Unleſs we tack and wheel about to that
Which may prevent it,ere it be too late.
GOD,ſtill,in his *long ſuffering* doth perſever,
And,us,from our *diſtractions* to deliver
Renews his *mercy* ſtill,when we (almoſt)
Our hopes of *reparation* have quite loſt.
Yea,though he finds us willing to return
To our late *Bondage* ; to diſtruſt and ſcorn
The *Doom* pronounced for this *Common-weal*
When we did in the *field* to him appeal :
Although he ſees us prone in ev'ry triall
To make of our juſt *Cauſe* a baſe deniall ;
To bid to his *aſſiſtances* defiance ;
With his,and our *known foes* to have compliance ;
From our *profeſſions* to apoſtatize,
And to requite him with hypocriſies
For all his *favours* ; he is ſtill to us
The ſame he was, though we continue thus ;
And, though he from our *ſins* himſelf withdraws,
Still owneth both our *Principles* and *Cauſe*.
He hath now rais'd, beyond our expectation,
A likely means of timely *reparation*,
And,by his *providence*,a *man* begot
To perfect it, *if we corrupt him not*,

Nor

Nor he decline from what he hath profeſt
In order to the *publike Intereſt* ;
Which I ſuſpect not,if he be ſo ſtrong
As to reſiſt the *batt'ries of the Tongue*,
And uſe thoſe *Antidotes* that may prevent
The poys'ning that's infus'd by *Complement.*
At this time, to be GOD's *Probationer*
In his great *Work*, as others lately were,
He takes his turn ; and peradventure, may
Attain a *Pow'r as abſolute* as they ;
That,what by them was wilfully neglected,
(And by a *leſs Power* cannot be effected)
May now be done. LORD ! *make him wiſe and ſtrong*,
To do what to his duty doth belong ;
And mindful, *that*, *his chiefeſt Obligations*
Are, to be true to *Thee*,and to theſe *Nations.*
St *George for England*, we were wont to ſay ;
And, to that *Name*,aſſign'd a *ſolemn day*
We knew not why : But,if what's now begun
Shall with ſincerity be carried on,
It did, perhaps, by way of *Allegory*,
Preſage what will produce an *Actual Story* ;
That ſhall in future times,deſerve much better
Mens credit *morally*, than in the *Letter*
That *Fable* did : For, we may hope (unleſs
Good probabilities have ill ſucceſs)
A *Champion* of this *Name* ſhall free us from
That *Dragon* which infeſts all *Chriſtendome*,
And, ſet a Bar to their *malignant-pow'r*,
Who threaten this *Republike* to devour.
If ſo it happen, it will more endear
This Name of *George*,than *Dick*, or *Oliver* ;
Yea,more than all their *Names*,who lately loſt
That honour, which they purchas'd at our coſt,

And left us in thoſe hazards,from whence,none
Now can deliver us, but, GOD alone
By his own Arm, or elſe by an advance
Of one deſign'd for our deliverance,
And qualifi'd by his *eſpecial grace,*
To be a *Guardian Angel* for this place.
Inſtead of that *imaginary Saint,*
Which on our *Inns,*and *Tavern-ſigns* we paint,
And,whom our *Grandees,*in blew Ribbands wore,
As *badge* of their chief honour heretofore ;
(And in his room,of whom about next *Spring,*
Another *Party* ſeem'd in hope to ſing
John for the King) GOD,hath perhaps, prepar'd
That *Hero* for our *Tutelary Guard* ;
Whom *Fame* reports arriv'd with an intent
To re-inveſt the baffl'd *Parliament*
With her *loſt Pow'r:* which,if it ſo enſue,
Will make ſome bid their old St *George* adieu :
His *Legend,*will be very little priz'd,
Except,as now, it is *Mythologiz'd:*
And,this *GEORGE* will henceforward,by this *Nation*
Be thought more worthy of *Canonization*
Than either *He,* or any one of thoſe
On whoſe new *Saintſhips,* we did truſt repoſe,
Till many did our confidence contemn,
And few, at laſt, truſt either us, or them.
This *GEORGE for England,*probably intends
The *publike weal* without finiſter ends,
And is *One* meaning that which he profeſſes ;
*One,*whom nor *gifts,* nor flattering *Addreſſes*
Shall tempt from an *heroick Reſolution,*
Or, draw to an ignoble proſecution ;
*One,*whom the *Strumpet,* who bewitcheth *Kings,*
Nor thoſe enchanting Songs the *Syren* ſings,
Shall

Shall ſo ſeduce, as they ſeduced were,
Who,by the *Dragons tail* were from their *Sphere*
Unhors'd of late : But,*one* who ſhall proceed,
Till from his *Fangs* theſe *Nations* he hath freed,
Deſpiſing thoſe *Allurements*, whereby they
Who would divert him,hope to ſtop his way :
For, if his *heart* be right, he will ſuſpect
Thoſe *Baits* laid to corrupt his *Intellect*,
Or blind his *eyes* ; that,from what's well begun
Into their *Pitfals* he may ſtumble on.
He will conſider,that,they who profeſs
Much love (and fawn with moſt obſequiouſneſs)
Are either ſome of thoſe,or ſuch as they
Who did the ſame to them the other day,
Whom now moſt barbarouſly they revile ;
And may abuſe him worſe within a while.
And,he will ſee,that he muſt be more wary
Than they were,who, not long ſince,did miſcarry,
By playing like a *Moath* about the flame,
Till thereby quite conſumed they became.
I hope,that as I have expreſt him here,
He is reſolv'd : If not,I wiſh he were ;
That I might live to ſee,before I die,
One man, whoſe *Deeds* made not his *words* a lie.
A *Monk profeſt*, an Inſtrument became
Of *Reformation :* Why not one by *Name?*
If love of *honeſty* with him prevail,
The hopes of *honeſt men* he will not fail :
If love of *honour*,or of *ſafety* move him,
Thoſe *Intereſts*, will for our *Cauſe* improve him.
It is a much more honourable thing,
To *ſave a People*,than to *make a King*,
And ſafer too ; if he that makes him one
Shall be his *Liege-man* whom he doth enthrone :

For, *Kings* are of their *Makers* ſo afraid,
That,ſeldome are ſuch *benefits* repay'd
With leſs than ruine; ſpecially,if he
A man beloved of the *People* be :
But, much more hazardous will be his Caſe,
If he be likewiſe of the *Royal Race.*
This *General*,hath been a *Royaliſt*,
Engag'd againſt the *publike Intereſt*,
And,therefore, ſome ſuſpitious are become
He may,at laſt, his firſt *Cauſe* re-aſſume :
But, that's improbable : For hitherto
He nothing ſeemeth to neglect,or do,
Save what he ſhould; If there be neither ought
Done or *omitted*,more than yet,is brought
Unto my ears; and his *profeſſions* are
Sufficient to abate the *Peoples* fear ;
Yet, with that *modeſty* conſiſt,whoſe want
Made others, lately ſo exorbitant,
That, many did ſuſpect their *gaudy ſigne*
VVas hung forth but to vent *unwholſome wine.*
He may appear to thoſe who cannot ſee,
Whereto he ſhall neceſſitated be
To deviate ſometimes ; yet,naitheleſs
No whit infringe *eſſential righteouſneſs* ;
As when he is compell'd to raiſe a *Blind*
To fruſtrate what is by his Foes deſign'd,
And hoped for, by letting them enjoy
Thoſe *hopes* a while, which may themſelves deſtroy ;
Or,that he may diſcov'ries make, thereby,
Whom to *ſuſpect*, and on whom to *relie.*
That,he was once a Captain for the *King*,
Doth him with me, in no ſuſpition bring,
If he retain but ſo much gen'rouſneſs
As honourable *Sword-men* do profeſs :

For

For,there are many perſons whom I know,
True to him then,and faithful to us now :
And touching him,this is conſiderable,
That he made no *revolt* diſhonourable
To his *Profeſſion :* nor his aide withdrew
Fro him, to whom he thought his ſervice due ;
Or left him till that *Obligation* ended
By his deceaſe,on whoſe life it depended :
No,nor did afterward deſert his *Cauſe,*
Till having leiſure to peruſe the *Laws*
And *Cuſtomes* of this *Nation,*he perceiv'd,
Crowns were not alwaies by deſcent receiv'd ;
Nor juſtly could be worn by any here,
Till by the *People* they elected were
Upon *conditions* ; whereto they were both
By *Law* obliged,and engag'd by *Oath :*
Which having weigh'd;and that by GOD's permiſſion
The *Pow'r* was in another mans poſſeſſion
Without diſpute ; meer *conſcienciouſneſs*
(Not Levity) induc'd him to profeſs
And *Act,*as he hath done. This,I take leave
Till he ſhall contradict it,to conceive ;
And,of my hopes concerning him,expect
To ſee ere long,a ſutable effect ;
Whereof,if I unhappily ſhall miſs,
My *damage* will be ten times leſs than his ;
Since *really,*he thereby forfeits more
His *honour*,than he did in *ſhew* before :
And,if at this time,to his *moral truſt*,
And his *Engagements* he ſhall prove unjuſt,
(Which may be poſſible) no further, then,
Thenceforward,in the *words* or *deeds* of men
Will I confide,beyond what I know true ;
Whether of *honeſty,* they make a ſhew,

Or

Or of *Religion* : But conclude that we
On whomſoere we truſt,may cheated be ;
And think, (as I did heretofore ſuppoſe)
None but *falſe friends*, and *reconciled foes*
Should overthrow our *Cauſe*. My hopes of him
Are better yet : (Oh GOD ! continue them.)
No *cauſe* to me appeareth of ſuſpect,
Save ſuch as I may reaſonably reject.
Yet, ſince he's but a *man* ; and leſt I ſeem
To *under-prize*,or *over-value him* ;
Yea,ſince the heart's unknown ; and I now am
Of him inform'd, but by a *common fame*,
At ſuch a diſtance too,as cannot give me
Aſſurance that *Report* will not deceive me,
I'll keep him on the *Balance*,till I hear
How he proceedeth and ſhall perſevere :
For *Lucifer* did fall ; yea,and he fell
Whom ſome thought lately, more than parallel
To *Moſes*,*Joſuah*,and many more,
Renowned for their vertues heretofore :
And, ſince he poſſibly, by Adulations,
May be expoſed to the like temptations ;
I will not,though he bravely hath begun,
A *Garland* make him, till the field is won.
But,if I live to hear he ſhall perſever
In proſecuting of his beſt endeavour
To that effect for which GOD ſeems to raiſe him,
Whatere event ſhall follow, I will praiſe him,
In ſuch a *Mode*,as cannot juſtly be
By others blam'd,or ſhame to *him* or *me* ;
Which none can do,though his deſerts were greater,
Who doth not praiſe a man to make him better.
Faithful performances have been ſo rare,
That this *Republike* barb'rous would appear,

If,

If,what he merits be not duly weigh'd
And well rewarded,*when her debts are paid.*
Yet,leſt he may be(if deferr'd till then)
As ill repaid as other faithful men,
Let them reward him now, (and whilſt they may ;)
For, here will be *new changes* ev'ry day.
But,though he do his *duty* ; nor his *Pow'r*
Or *Virtue* will avail us, till of our
Known duties, our regard be ſomewhat more
Than it appears to have been heretofore.
No *good ſucceſs,* though he continue true,
If we be falſe,can poſſibly enſue.
No *Nation* can from *ſervitude* be ſaved,
Which,when it may be *free,*will be *enſlaved.*
They eaſily,and juſtly are betray'd,
Where *Traitors* are for treaſon better paid
Than faithful men,who freely did oppoſe,
With life and livelihood, their *Countries Foes.*
Who can be ſafe, where it is hardly known
Either what *Laws,*or *Cauſe,* or *Pow'r* to own,
Or to diſown ? VVhere, merited or not,
*Knaves,Fools,*and *Wiſe men* have the ſelf-ſame *Lot ?*
And *honeſt men,* deſerving beſt, (and firſt)
A worſe than they,who have deſerved worſt ?
Yea,where ſome ſuffer,till they cannot fear
VVorſe miſchiefs, than they feel already there,
Although he ſhould deceive their expectations,
Who,now, preſerves the *peace* of theſe three *Nations,*
Expoſe us to the fury of the *Dragon,*
And with his horſe,draw hither *Charles* his *Wagon.*
Some,are of this,in hope,and ſome afraid ;
But chiefly they who have been largely paid
For little *work* ; and ſome for doing none,
Or,that, which had been better left undone.

Some,

Some,who were paid with little,for great coſt,
Which then may be in hazard to be loſt :
Some likewiſe,whom their *Conſcience* hath accus'd
For having wilfully their pow'r abus'd.
But,be it as GOD pleaſeth it ſhall be,
It no whit ſtartles,or affrighteth me :
For,though this *George* ſhould act that which will fur-
His ends,who is the *Soveraign* of the Order (ther
Of *George on horſeback*, guiltleſs I have bin
Of what may make me dread his coming in ;
Becauſe, I acted nothing with intent
To Innovate the *former Government*,
Or to uphold this *Pow'r*,ſave that, whereto
Conſcience and *Duty* did oblige me to.
For,when the late *Inteſtine war* begun,
I did not by a *ſelf-inducement* run
To make a *Breach* ; but,(called by that *Power*
Which was by *Law* intruſted,both with our
And his *Prerogatives* who then did raign)
Came arm'd,aſwell his *Intereſt* to maintain,
As to preſerve our own : Which may appear
By that *Impreſs* my *Cornet* then did bear.
Pro Rege,Lege,Grege,was the WORD
Which manifeſted why I drew my *Sword* ;
And if the *Pow'r* I ought to have obey'd
Miſled me,let the fault on that be laid.
What is't to me, ſince I am innocent,
If they proceeded further than I went ?
The *Pow'rs* that rule,my lawful warrant be,
And ought not to be queſtioned by me.
If they had *ill intents*,in what was done,
What blame have I deſerved,who had none ?
Or,who can blame them juſtly,if perforce
The *Conſequents* have hapned to be worſe

Than

Then their *Deſign?* as I believe (and ſhall
Believe) it was,in ſome, though not in all.
If for the ſins of *Nations* and of *Kings*
GOD caſts out *Governours*, and Judgements brings
Upon a *People* ; What man can reſiſt
His hand,or mend the matter,till he liſt ?
Who doth not ſtand obliged to maintain
The *Pow'r* that GOD ſets up,whilſt it muſt raign,
Although it ſhall oppreſs him, and were ſent
To be,for his defaults,a puniſhment ?
And,who ſo little reaſon underſtands,
That when without advancing of his hands
He,by anothers act, (through GOD's permiſſion,
May of his long-loſt *Freedom* gain fruition)
Will not accept it,when it may be had,
Although they who were *fools*,will be ſo mad
To venture their own lives, thoſe to betray
That would not be as very ſlaves as they ?
When GOD enthrals a *Nation*,'tis a crime
To break their chains and cords before his time ;
And when he ſetteth ope the *priſon door*,
They do offend as much, or rather more,
By adding to *ungrateful diſreſpects*
Of GOD's *free grace, unnatural neglects* :
If therefore, when our ſins we had confeſt,
GOD, them removes from us who then oppreſt ;
And when we ſlip into our former *courſe*,
Brings back again thoſe *Tyrants*,or elſe worſe,
Why ſhould I murmur to behold him juſt ?
Or, (if I do repent,and in him truſt)
Fear,I ſhall him inexorable find,
Whom I offend not,but againſt my mind ?
When *frailty*,and the *torrents* of the *times*,
Have hurri'd me into the *vulgar crimes ?*

This I have well conſidered : And,though they
Who, wilfully have gone out of the way,
And,with corrupt minds, do again begin
To tread the paths which they have erred in ;
(Not yet repenting) find,that *evil-tidings*
(Becauſe they have not ſettled their abidings
Beneath the ſhade of GOD-*Almighties wings*)
Are,in theſe times of trouble, *dreadful things* ;
He arms my heart againſt them ; and the more
They ſhake the *Earth*, and make the *Waters* roare,
The more I ſlight them. Yea,although,beſide
Thoſe dangers,which have others terrifi'd,
My ruine threatning, there, at preſent ſtand
Steep *mountains*,and a *Deſart* on each hand ;
Deep ſeas before me,and an *hoſt* behind
Which doth appear malignantly enclin'd ;
Yet, all theſe cannot from my *hopes* remove me,
Becauſe,I ſee GOD in a *cloud* above me.

My chief *well-being*,totally conſiſts
With that *wind*,which blows *when*,and *where* it liſts,
And, 'twill not mar my prime contentment, whether
We ſhall have *Parliaments*,*Kings*,*both*,or neither ;
Whether or no, the *old Lords*,or the *new* ;
All the *ſecluded Members*,*none*,or *few*,
Shall to this *Parliament* admitted be,
Or to the next,and all men then be free
To *chuſe*,or to be *choſe :* Whether this *Sect*,
Or *that* ; the *ſupream Pow'r* will beſt reſpect.
So *Juſtice* henceforth over us may raign,
And *Truth* may her due *freedom* ſtill retain,
I ſhall be pleas'd,and my endeavour bend
To ſuffer,what I know not how to mend.
Whatever GOD permits,*his will be done :*
For,he is not a *careleſs looker on* ,

But,

But,active in diſpoſing to his ends,
What,man,to his vain purpoſes intends :
And,our *deſigns* will fruſtrate be for ever,
Unleſs,with him concurrence we endeavour.
The *peoples voice* is GOD's,the Proverb ſaies ;
And is ſo,many times,but,not alwaies.
Their *Voice* is,that the beſt means to prevent
Our threatned ruine,is a *Parliament*
(Next under GOD) that muſt be truly *free.*
This, I believe , but, gain'd how ſhall that be,
Or when procur'd ? If, none we *free* muſt call,
But,when there is a freedom left to all
To *chuſe*, or to be *choſe* ; Some other way
We muſt be ſav'd before we ſee that day,
Elſe we ſhall be deſtroy'd. Muſt we give *Theeves*
(Who live but by their *pardons* and *Reprieves*)
Pow'r, to diſpoſe as they ſhall pleaſe to do
Of our *Eſtates*,and think it reaſon too ?
To *ſober men* appears it to be juſt,
With *murtherers* to put our *Lives* in truſt ?
To any *wiſe men*, will it prudence ſeem,
To leave thoſe *Freedoms* which we did redeem
With *bloud* and *vaſt ſums*, in the hands of thoſe,
From whom we *won them*, (being ſtill our *Foes ?*)
Conſent to take what *freedom* they will give us,
Who are the men who did,and would *inſlave us ?*
And, *cauterized conſciences* permit
In judgement,on our *conſciences* to ſit ?
Free *Parliaments*,can we call ſuch as thoſe ?
Or,think the *Members* of it freely choſe,
When they who much *leſs worthy men* do ſeem
In others eyes,than in their own eſteem,
(And they, who have more *wealth* and *pow'r*, than
Wit,or *ſincerity*)with ſhameleſs face, (*grace*,

By bribes,threats ,fawnings, or corrupted friends,
Procure their own *Elections* for ſelf ends ?
And when th' *Electors* likewiſe cheated are
Of their *free choice*,by weakneſs,hopes,or fear ?
Call you that *free*, which was at firſt begot
In *bondage ?* Which,at full enjoyeth not
A *freedom* yet ? and, was to *come* and go,
When others pleaſed were to have it ſo ?
Can that be *free*,or *freemen* make of us,
Which is *begot* and *conſtituted* thus ?
To which a *Coney-burrough*, or a *village*,
Not able with rents,labour,trade,and tillage,
The Charges of *one Burgeſs* to maintain ,
Is as well priviledg'd, to ſend in *twain*
Unto a *Parliament*,as any *Shire*
Which doth two hundred times their burdens bear ?
And may corrupted be to make a *choice*
Which will deſtroy *three Nations*, with *one voice ?*
But, if a *Parliament* thus choſen,be
By *Cuſtome* lawful,and reputed *free* ;
We muſt be as we are,till reſolution
Be taken up, to mend that *Conſtitution.*
For though this Age to GOD alloweth not
His *choice*,out of our *choſen ones*,by *lot*,
(As when *Matthias*, after mans election,
Was choſe,when *chuſers* had leſs imperfection:)
And though this *Lottery* was thrown aſide,
Becauſe it bounded*Avarice* and *Pride* ;
And pleas'd not them whoſe aime was to retain,
Or to acquire *pre-eminence* and *gain* ;
Yea,though it hath, without *good reaſon* why,
Been wav'd by *Clergy* and by *Laity* ;
By *Lot*,not only the firſt vacant place
To an *Apoſtleſhip* ſupplied was,

But,

But, alſo, *Saul* thereby Election had
Before he by the people *King* was made:
Moreover, *Achans* crime when cloſe conceal'd
From humane knowledge,was by *Lot* reveal'd.
Then,that *Expedient*,why ſhould we explode,
And,in things doubtful, ſhun the Teſt of GOD?
His providence will order all we do,
Whether,thereby we pleaſed are or no;
And his concurrence in our choice by *Lot*
Is juſt and needfull, though we like it not.
For,of his *Kingdom*, we have oft confeſt,
Theſe *Iſles* are part: Our *nobleſt Intereſt*
Depends upon his *Title* and *protection*;
They are now much endanger'd by defection
From *him*,and by *ſelf-truſt*: That *wicked one*,
Who hath in other Lands uſurp'd his *Throne*,
(And here in former Ages) doth intend
To re-inſlave us; he hath to that end
Made up his *Breaches*; is (with falſe pretence
Of doing *right* to wronged innocence)
Now aiming to invade us, with a *Pow'r*,
In probability,too ſtrong for our;
And,to reſiſt,we have not many more
Of *choſen-ones*, than made up heretofore,
That *little number*,whereby (though ſo few)
A mighty Army,*Gideon* overthrew,
Through GOD's aſſiſtance, who compel'd their foes
To make him way,by their *ſelf-overthrows*,
Becauſe, he credit gave to his direction,
Who ſent him *helpers* by *divine election*;
And ſhall we,in ſo viſible a danger,
Make him, that's moſt concern'd, to us a ſtranger?
All, this premiſed, why ſhould we refuſe
To let GOD *chuſe* among us when we *chuſe*?

Or

Or,thereupon diſtruſtful grow, that we
Shall in ſo doing,proſper worſe than he ?
GOD,by *deſpiſed helpers*,oft enables ;
By Inſtruments that moſt eſteem but *bables* ;
By Lamps concealed in weak earthen pots,
And things much more to be deſpis'd than *Lots.*
But, what *expedient* likelier can be found
To fix that which is alwaies running round ?
Or, make a choice with which men pleas'd may be,
Who,in ſo many matters diſagree,
Than (having choſe as well as they can do)
To let GOD add perfection thereunto ?
Since, when he liſts,he can ; and ever will
Make all we act, effect his pleaſure,ſtill ?
This makes me,having acted what may ſeem
Injoyn'd by reaſon,leave the reſt to him.
This makes me patiently to wait and heed
Mens counteractings,with what will ſucceed ;
And,wait the more content, becauſe I ſee,
That, ſometimes things contemned uſeful be
In that which he at this time hath in hand,
If his intents,I rightly underſtand.
For my part,I will there no *chuſer* be
Of any,where GOD may not chuſe with me ;
And, I their *free choice* alſo would refuſe
If (ſingly)*Shire* or *Burrough* me ſhould chuſe
Without a *Lot.* But little need I feare
My being put to ſuch a trial here ;
For,one unfitting to be call'd unto
That *truſt*,moſt think me ; and if not, I *do :*
For,whoſe end can I ſerve, that am well known
This *Principle*,and ſuch as this to own ?
Or,who can hope I will to them be juſt,
Who truſt to none but *him*,whom they diſtruſt ?

Let

Let them who of themſelves have high eſteem
Purſue that *courſe* which beſt to them ſhall ſeem,
Set up what *Pow'r*,and make what *Laws* they pleaſe,
I ſhall have comfort, though but little eaſe ;
And if inſtead of *right*,I ſtill have *wrong*,
My time of *ſuffering*,will not now be long.
To whatſoever *Pow'r*,GOD,me ſubjects,
I will obey it with all due reſpects
Till he removes it ; (as I ſtill have done,
Ev'n then,when I was cenſur'd to have gone
Beſide my *Rule*.) When *Anarchy* takes place
By reaſon,to preſerve the *common peace*,
I'll uſe all good and likely means I may;
Sing, whilſt it laſteth; when it faileth,*pray* ;
That,though from me my Foes the *out-works* win,
I may ſecure the *Fortreſſes* within,
And,in the mean ſpace, neither be perplext,
Or ſcar'd, to think,who will *enſlave me next* :
For,he that truſts to an *internal aid*,
Of no *external Pow'r* need be afraid.
The troubles of this life will ſoon be paſt ;
The bliſs that follows,will for ever laſt :
And,I have ſeen the *Authors* of our troubles
So oft blown up,and puft away like *Bubbles*,
That much I am aſham'd to think how poor
My *courage* was to fear them heretofore.
I know what *Changes* are now menaced,
Yet,I'll attend them without ſervile dread.
Let all thoſe do the like, who have took part
In this *Republicks* Cauſe with ſingle heart;
For,though,if he who doth our *Peace* prolong,
Should follow thoſe,who heretofore went wrong,
To make them proſp'rous in their undertakings,
Who may be mark'd out by their *curſed ſpeakings*,
(Their

(Their *malice, ſlanders,* and *ſcurrilities*
Their great *delight and confidence in Lies.*)
They muſt endure the ſharpeſt *blaſt* that blew
Within this *Climate,* ſince the world they knew;
GOD, will vouchſafe them his *aſſiſting grace*
To bear it ſtoutly when it comes to paſs,
And, put a ſignal difference, between
Thoſe that have *honeſt,* and *unfaithful been.*
A *ſtorm,* is brewing, whereunto, perchance,
The late *North wind,* hath given an advance;
For, I perceive, (although from *Camps* or *Courts*
There be where now I am, but few *reports*)
Some *Actings* have produced an effect
Much differing from what I did expect,
And working on the *common peoples* paſſions
According to their various inclinations;
So that he muſt be wiſer than *Apollo,*
Who ſhall inform us, what events will follow.
Some rail, ſome rave, ſome ſcoff, and ſome do jeer,
Some ring, ſome ſing, ſome hope, and ſome do fear,
Some of them do inſult, ſome others whine;
But, all theſe *whirlwinds* ſhake no corn of mine:
To my old *Principles,* I ſtill am true,
And will be, whatſoever *Change* enſue:
Becauſe, I am aſſur'd the *Cauſe* we had
Was very good, though we our ſelves are bad;
And, that, if after all our pains and coſt
We loſe it, by our *wickedneſs* 'tis loſt.
And, for my part, my portion hath been ſuch,
That, if I loſe all, I cannot loſe much;
Nor by my *Foes* be much worſe dealt withall
Than I have been by thoſe whom *Friends* we call.
The *World* can me of nothing diſinveſt,
Save that, which heretofore my *cares* increaſt;

And

And, though ſhe ſomewhat more oppreſs me may,
She ſhall not take my *happineſs* away,
Nor mar my *hopes* with all her ſcorns and brags,
Although, ſhe wears, and tears, my fleſh to rags.
I can be but abus'd,and ground between
Two *Mill-ſtones*,as I hitherto have been.
The *favours* of the *World*, to men upright,
Makes them the more obnoxious to deſpight.
If ſhe,to place of *Pow'r* and *Truſt* commends
Well-minded men, 'tis but for her own ends:
For,when her purpoſes to paſs are brought
By them,who, her *preferments* never ſought,
(And, others for her ſervice fitter ſeem)
The firſt ſhe ſlights,with barb'rous diſeſteem,
And them expoſeth to diſgraceful ſcorns,
Becauſe,no longer they can ſerve her turns.
Therefore,though worſe I ſpeed than heretofore,
My peace thereby ſhall be diſturb'd no more,
Than if I heard a *drivelling fool* did ſwear,
His *Bable*,and *Bell'd-cap*,I ſhould not wear.
As well *mine*,I confeſs,as *others crimes*,
Have multipli'd the troubles of theſe times;
And,therefore,I muſt undergo my ſhare,
In what our *National demerits* are.
But,they can never force me to deſpair,
Becauſe,I have a *Mediators* pray'r;
And, ſuch a gracious GOD to truſt unto,
As neither looks for more than men can do,
Nor doth ſeverely mark what's done amiſs
Through frailty,and without maliciouſneſs.
And,though,a real unſucceſſeful *zeal*
To do my duty to this *Commonweal*
Hath loſt me ſome *friends*, and *foes* made me many,
I, am not a *malicious foe* to any;

Nor were my ſuff'ings, ſince theſe wars begun,
For any *knavery*,but,for having *none* :
And,therefore, I ſhall thrive, when *honeſt men*
May have a thriving time ; but,not till then:
And ſuch a *time* (though by what's pre-declar'd,
It may a very long time be deferr'd)
May,very poſſibly,ſoon come to paſs,
If *he*, that ſhall have *pow'r*,hath alſo *grace*
To uſe it prudently, when he receives it
To that intent,for which GOD chiefly gives it ;
And ſhall vouchſafe a more indulgent eare
To them,whoſe *words*,by *deeds* confirmed were,
Than to the *Complements* of *ſeeming friends*,
Who fawn upon him for *ſiniſter ends*.
To fortifie that *hope*, a little more,
I have, (beſide what is expreſs'd before)
Conſider'd this,that, *underſtanding men*,
Although they make ſome uſes,now and then,
Of *Paraſites*,to them,no truſt will give,
Till they may be induced to believe
That,*Crows*,which flock about a *new-yean'd Lamb*,
(To pick his eyes out) to protect him came ;
That, they have oft obſerv'd, it is their guiſe,
To worſhip all *new Stars*,when firſt they riſe ;
Hoſanna unto him,this day to cry,
Whom they will next day ſeek to *crucifie* ;
Set up a *Man of clouts*,to be their *King*,
Yea,honour as a *God-head* any thing,
Whereby their preſent Luſt may be enjoy'd,
Though thereby, they at laſt may be deſtroy'd ;
And,when by their own faults they are diſtreſs'd,
Curſe their beſt friends, and thoſe whom they have
But,*this mans fortitude*,I hope is ſuch, (bleſs'd.
That,their *Bolts* will not thereon batter much ;
For,

For,GOD confers the *Pow'r* on him beſtown,
Ev'n for this *Peoples ſake*, not for his own ;
And, if their truſt in him, he ſhould betray
By whom he is,that which he *is this day*,
His loſs will be as great (perhaps much more)
As their,who have,betray'd it heretofore.
Whether to *this*,or to *that Intereſt*,
He will decline, 'tis coming to the *Teſt :*
For,he now ſtandeth on that forged *Y*,
Wherein,a *right way*, and a *wrong* doth lie ;
And,he ſhall hear a *voice behind him*, ſay,
GEORGE,that's the *left*, and this the *right hand way*:
This,leads to *honour here*,and *future bliſs* ;
That way,the next way to *deſtruction* is :
That way,the *greateſt number* doth purſue ;
Yet,*this* the *ſafeſt*, although trod by *few.*
Now,whether *this*,or *that way* he encline,
The danger will be rather his, than mine.
Whatever ſhall ſucceed,which more or leſs
Obſtructs th' enjoyment of our *outward-peace*,
Me,'twill not make much merrier,or much ſadder,
Than ratling of *three blew beans in a bladder* ;
So,GOD gives *patience* till the ſtorm be paſt,
And *Truth* and *righteouſneſs* prevail at laſt.
What,*MONCK* perhaps will do, or leave undone,
May mar ſome *Trifles*, I have doated on ;
But,that,whereon my *beſt hopes* fixed be
Doth lie ſecured betwixt GOD,and *me.*
That,which conduceth to my *nobleſt ends*,
No more on *his*,than *his* on *mine* depends,
And,GOD,I know,will conſtantly proceed
In proſecuting what he hath decreed
Concerning this *Republick*,whatſoever
He,*we*,or *any other* ſhall endeavour :

And,when their *falſhhood,malice,*and *deſpight,*
*Inſultings,*and *vain hopes,* are at the height,
(Who,now,againſt this *Commonwealth* conſpire
To bring on ſuch a *Change* as they deſire)
They ſhall but to and fro, like *drunkards* reel,
Do,and undo,and run round in a *wheel,*
Till they have made that,not to be endur'd,
Whereby,they dream *diſtempers* may be cur'd ;
And,GOD ſhall fool their *wiſdom* in that hour ;
So break their *ſnares,*and weaken ſo,their *pow'r,*
That,what they did ſuppoſe would have o'rthrown
*His purpoſes,*will quite deſtroy their *own.*
This I believe,who oft-times have foreſeen
*Contingent things,*that have unlikely been :
And,though for *this,* I may be flouted more
Than for the like *expreſſions* heretofore,
And more in *hazard;* I am not afeard
To let them any where,be ſeen or heard,
Nor will be diſcontent with him who ſhall
Conceive of me,as *Feſtus* did of *Paul* ;
For,I expect not,that *Grapes* can be born
Upon a *Thiſtle,*or *Figs* on a *Thorn.*
And though the *Scorners* aſk to what intent
I have compos'd this *Ribble-rabblement,*
(As they will call it)I,will tell them why,
In *meekness,* that they may as well as I
Be thereby profited ; and (if their *pride,*
Obſtruct it not) lay *prejudice* aſide.
At firſt relation of the foreſaid *News,*
I ſtept aſide, to counſel with my *Muſe,*
That,as I often do,I might thereby
My *heart* againſt aſſailings fortifie :
For,(my *infirmities,*I'll not diſſemble)
My fleſh as prone is to look pale and tremble

As

As other mens, if I neglect the *cures*
That muſt be took for ſuch *diſtemperatures*
As are begot,by ſudden informations
Of *accidents* beyond our expectations.
To which end,if I did not oft retire
To ſeek by *muſings*,what,GOD,will inſpire,
And thus preſerve them in my *ſlighted Rimes*,
I could not bear the *burdens* which theſe times
Impoſe on *me*,or *mine*,and upon thoſe
Who firſt made head againſt our common foes
By their encouragement,who had the pow'r,
Which might have ſav'd thoſe whom they did devour,
And have as well brought ſcorn and outward ſhame
On thoſe who acted with them,without blame,
As on themſelves ; and,when GOD did reſtore
Their *Pow'r* twice loſt,ſtill acted,as before.
In that,and ſuch like *Caſes*,not in vain,
I thus diſtill out from the *heart* and *brain*,
The *ſpirits* of thoſe many mus'd-on matters
Which there I find,to make ſome *cordial waters*.
For,though they,who confide in *men* and *horſe*,
Deride them,as meer *whimſies* of no force ;
They make me *merry*,when my *heart was ſad*,
They keep me *ſober*,when men think me *mad* ;
And,by my *muſings* alſo,now and then,
The like effects are wrought on other men :
For,they aſſiſt us to conſider ſo, (do ;
Thoſe things, which *men* may ; thoſe,which GOD will
What,we our ſelves muſt act ; what, leave undone;
What,may in *reaſon*,follow thereupon ;
What madneſs 'twere to overcharge with *ſorrow*
The *preſent day*,with dreading more to *morrow* ;
Or,mar our ſleep, by being diſcontented
At what may *not be*, or *not be prevented*,

That,

That, I take up what likely hopes I may
My preſent fears or doubtings to allay;
And fix my confidence on *him*,by whom,
I am aſſured help at laſt will come :
And he ſtill ſends in, (when I know not where
To find ſupply for things that needful are)
So much,as may ſupport me to perſever
In what I am obliged to endeavour.
I,am as ſenſible, as moſt men are,
Of all thoſe *Dangers*, which do now appear;
And,till with GOD, I had convers'd awhile,
GEORGE MONCK with all his Forces in this *Iſle*,
And all that *He* and *Mountague* can do
At Sea and Land,with help of *LONDON* too,
Could put me in no hope they ſhould prevent
The perils which appeared imminent :
But, now,though all their Forces they ſhould bend
Againſt that *Cauſe*, which we hope they befriend,
And, all the ſtrength both *Spaine* & *France* can bring,
Were joyned to impoſe on us a *King*
Without *Conditions*,I ſhould not repent
My *Principles*,or fear the conſequent.
Becauſe,if by his coming,he ſhall heal
Our wounds,and breaches,we are ſafe and well ;
And if he come in *vengeance*, we ſhall taſte
A bitter Cup,and,he the dregs, at laſt.
For,having as *Appendants* to that *Pow'r*
Sins unrepented,and as great as our,
Which daily will encreaſe, *when they come in*,
SIN,ſhall do execution upon *ſin :*
Prophaneſs, joyning hands with *ſuperſtition*,
And,*Sanctity diſſembled*,with *Ambition* ;
They ſhall ſo plague each other,that,if *ten*
Of honeſt and true-hearted Engliſh men

Be

Be left in ev'ry *thouſand*, and, together
Knit in true *Charity* faſt to each other,
They ſhall be a RESERVE,to make this *Nation*
More proſp'rous in another *Generation*,
I,would have ſaid,*before this year be gone*,
If,I,had now ſeen *Juſtice* better done ;
Or,any probability perceiv'd,
That,what I ſhould declare,would be believ'd.
But,peradventure,'tis a day too late,
This day,on any terms to promiſe that,
Which yet,expected is,by ſome of them,
Who,have the *means* neglected,and the *time*.
For,*Charles* thoſe great advantages hath won
By what hath been *omitted*, and *miſs-done*,
(Which, I long ſince foreſaw) that, though his *Pow'r*
MONCK ſhall employ for us ; nor his,nor our,
Nor both united ; nor a *Parliament*,
Eſtabliſhed with full and free conſent,
Of all the *People* ; (*if by penitence*,
GOD,reconciled be unto that Prince)
Can at this preſent,make the *ſcale* ſo even,
(*Vnleſs our peace be likewiſe made in heaven*)
But,that there will be *ten* for *one*,at leaſt,
To weigh him out his *claimed Intereſt*,
And, force us thoſe *conditions* to receive,
Which he himſelf ſhall pleaſed be to give.
For,our great *Wars*, *confuſions*,and *diſſenting*,
Will fruſtrate ſo, endeavours of preventing
Our fears,and ſetling *true peace*, in that way,
Whereby, we for a ſettlement aſſay ;
That he,by whom, loſt hopes reviv'd became,
May accidentally,without juſt blame,
Through breach of *truſt*, make way to bring him in,
Who, hitherto hath moſt oppoſed bin.

For,

For,that,which *cures*,where *one diſtemper* lies,
Kills,where are *complicated maladies*:
Or,elſe,at leaſt,produceth an effect
Much differing,from what we did expect.
If ſtill both *Parties* be the ſame they were,
They rather ſhall encreaſe *confuſions* here
Than qualifie them: and, for ought that,yet,
To me appeareth likely to beget
A better hope: nought,*Reaſon* offers us,
But this; GOD,grant it prove no worſe than thus.
If,he be qualifi'd,as now ſome ſay
He is; and as (for ought I know) he may,
That will be then effected,which few thought
Could have here whilſt they liv'd to paſs been brought.
And,if to GOD,he reconciled be,
Why, not to men? Or, wherefore not to me,
Who,never was for *ſelf-reſpects* to *him*
An *Adverſary*,or,a *friend* to them
Who were his *Enemies*,for being ſo,
But,as he was,or ſeem'd to be,a *Foe*
To GOD and *Juſtice?* If, he be not ſuch,
Why ſhould I doubt his *favour?* Or,fear much
His *wrath?* For,doubtleſs,if he be *upright*,
He,then,in honeſt men will take delight;
Yea,peradventure,may have need of one
To do ſuch *ſervices* as I have done,
Without regarding greatly what men ſhall
Be pleaſed,or diſpleaſed therewithall;
And,if he be a *Tyrant*,I know why
He,will have greater cauſe to fear,than I.
If, *her*,who with her *Cup of fornications*
Hath long made drunk the *Kings* of many *Nations*,
He hath not pledg'd in ſecret; nor, ſo long
Drunk her *inchantments*, that they are too ſtrong

To

To be expell'd,there may be *perfect cures*
For all *meer natural diſtemp'ratures,*
Whereby, he from Impoſtures may depart,
To own what GOD hath written in his heart.
And,then, it will be evidently ſeen
Which way,he might a *glorious King* have been,
Who,now is none ; and what the *Parliament,*
Which promiſed to make him ſuch, then meant ;
For,he that *governs men,*muſt *righteous be,*
And,there is no ſuch *glorious King* as he.
When *King* and *People* are confin'd by *Laws*
Neither the *Princes,*nor the *Peoples Cauſe*
Can be infring'd ; and queſtionleſs,if he
Inclin'd to ſuch a condeſcention be ;
This would,when both ſides thereunto ſubmit,
*Good will to men,and peace on earth,*beget ;
And,both GOD's Juſtice, and his mercy too
It would illuſtrate, if it might be ſo.
For,GOD's *Long-ſuff'ring* doth abide for ever ;
And, *Judgements,*very ſeldom times, or never,
Are paſt by ſuch an abſolute Decree,
As,by Repentance not revers'd to be ;
Nor doth he look,that, man's *Repentance* ſhould
Proportion with his *Deviations* hold,
Since his *Free Grace*, a *ſtanding help* ſupplies,
To make amends for thoſe *deficiencies.*
*Manaſſes,*guilty of ſins moſt abhorr'd,
Was caſt out of his *Kingdom,* and reſtor'd ;
Yea,and this *Parliament,*whoſe Crimes are more
Ten times,than his,were twice ſhut out of doore ;
Yet,now in grace again (God grant they may
Take heed of falling the third time away,)
For,GOD,will then perhaps,the *ſecond time,*
(As he did of the reſt) make proof of him.

What he will do, is known to him alone,
Becauſe,he only knows,what will be done
By them,to whom *Conditions* are declar'd
With *threatnings*, and a *promiſed reward*,
As they ſhall be neglected,or fulfill'd ;
Or, men are either *well*,or *evill-will'd* :
For,they,the *Devil's*,not GOD's,*Prophets* are,
Who,abſolutely,either *peace*, or *war*,
Or *ſhame*,or *honour*, *poverty*,or *wealth*,
Or *life*,or *death*,or *ſickneſſes*,or *health*)
Shall promiſe unto them,who have tranſgreſs'd
Without *conditions tacite*,or *expreſs'd* ;
And they are *Fools* abus'd by ill ſuggeſtions,
Who tempt men, by demanding of ſuch queſtions.
Yet,GOD,ſometimes indulgently complies
With us,ev'n in our *curioſities* ;
And,otherwhile,unſought for, giveth hints,
To prove us by *conditional events*.
Among ſome other things,made *ſignes* to me,
When,here a *ſetled Government* ſhould be,
My *Britains Genius* hath long ſince recorded
A *ſignal previous one*, which is thus worded :

Brit. Genius, Pag. 100.

A *King*,ſhall willingly himſelf un-king,
And,thereby,grow far greater than before,&c.

This,in the *meaning*,might have *twice*,ere this
Fulfill'd have been ; and once,*in Terminis*,
If *Pride*, *ſelf-will*, and *frowardneſs* of *mind*,
Had not,by *falſe lights*,made true *Reaſon* blind.
And,if that he,whom it will moſt concern,
Shall now, GOD's *viſitation-time* diſcern,

(Not

(Not letting *opportunities* depart,
By ſuff'ring *vain hopes* to obdure his heart)
When GOD ſhall on his ſoul begin to ſtrike,
A call to penitence, *Manaſſeth*-like,
But, meekly comes,and laies *revenge* aſide,
All *ſelf-will, animoſities,* and *pride* ;
It ſhall have ſuch *effects* the ſelf-ſame hour,
On theſe *three Nations,*by a ſecret pow'r,
As,will ſo change them too,that,ere the *Sun*
Is at his next *height,*and through *Cancer* run,
It will amaze the *World* ; their *Foes* confound
Make ſome believe,all things are wheeling round ;
Or,think,that *Revolution* drawing near
Which muſt conclude the great *Platonick-year* ;
And,good,to many *Realms,* 'twill pre-divine
Betwixt the *Tropicks* on both ſides the *Line.*
This,doubtleſs, will by no man be withſtood
Who ſeeks his *own weal* in the *common good,*
And,doth not either ſtrive to have poſſeſſion
Of other mens concernments,by oppreſſion,
Or, is diſpleas'd with ev'ry *Government,*
Save that,which his own *wiſdom* ſhall invent.
If this,may be vouchſaf'd, or, any thing
Which might appear to have a modelling
By GOD's, and *Natures* Laws ; I am ſo far,
From *Jonah's* frowardneſs,when,GOD,did ſpare
Great *Niniveh,*that,though it quite diſſented,
From all that I have aimed at,or hinted,
(Here,or elſewhere) I,therein ſhould rejoyce,
And praiſe Almighty GOD,with heart and voyce,
That,though he both did threaten to deſtroy,
He lets *both parties,*at the laſt enjoy
More *grace* than they deſerve ; and turns to them,
In *mercy,*though they turn not,yet,to him :

For,my endeavours wholly were beſtown,
To have GOD's *mind* fulfilled, not mine *own* ;
And,whether he in *mercy* or in *wrath*
To give us *Kings* again,determin'd hath ;
If he,ſhall bring one hither,I'll receive him
With ſuch obedience as I ought to give him ;
And,praiſe GOD for his *Juſtice*,though his hand
Shall ſmite me firſt of any in this *Land.*
But,I ſhall not believe he hath *Commiſſion*
To raign here,by GOD's *grace*,or his *permiſſion*,
Untill he gets admittance by th' *Aſſents*
Of theſe three *Nations* in their *Parliaments* ;
Or,by *re-conqueſt* : Nor,will I deſiſt
From ſtill adhering to that *Intereſt*
Which we poſſeſs,and, on *Appeals* from heaven,
Was by GOD's *Doom*, unto this *People* given :
But,I'll aſſert it,while life ſhall endure,
Or,till for *ſin*,GOD,takes the *forfeiture*
Of what he gave ; and *abſolutely* ſhall
Tranſlate it ; or,on terms *conditionall* :
Or, till I ſee our diff'rences decided,
And,how the *Pow'r* now claim'd ſhall be divided.
Mean while,I neither to be ſaved from
His *wrath*,or,to find *grace* in time to come,
Will have with him compliance;leſt I wrong
That *Pow'r* to which my ſervices belong :
Nor,will I,whilſt this laſts,one *deed* aſſay
Which tendeth to removing it away.
Nay,notwithſtanding it ſhould me oppreſs,
And,ill requite me for my faithfulneſs,
I would not tell in ſecret,how it ſhould
Supplanted be,although,perhaps,I could :
Except,in telling *Charles*, his *Reſignation*,
Will be the beſt means of that *ſupplantation:*

For,

For,though the *Cauſe*,I fought for, were unjuſt,
I am a *Traytor* if I break my *truſt*.
Yea,though thereof, I be well ſatisfied,
If I ſhall turn unto the other ſide
Before that *truſt*,I, totally reſign,
With all that *Pow'r*,which by that *truſt* was *mine*,
Or,make my ſelf a *ſtarting hole*,whereby
I may be *falſe*,with ſhews of *Loyalty*.
The *Royal Pow'r*, I loyally obey'd ;
And, though it did oppreſs,was ſo afraid
Of innovating ; that a *Reformation*
Thereof I wiſhed, not an *extirpation*.
But,when by other men, through GOD's *permiſſion*
It was remov'd ; to that,did yield ſubmiſſion,
Which then *ſucceeded* ; and ſo would have done,
Had *twenty* been admitted *one* by *one*,
In whom I ſaw the *ſoveraign pow'r* reſide,
And, with moſt viſibility abide :
For,ev'ry *private perſon* it behoves,
Till that whole *Orbe*,wherein he's fixed,moves,
To keep his *place*,not medd'ling any way
To overthrow the *Pow'r* he ſhould obey.
Let that *MONCK*,whom I ſee but through a *cloud*,
(And may two faces hide beneath one *hood*,)
Conſider this ; and take heed, leſt he may
By *fair appearances* be led aſtray,
And make his *Pow'r* to over-balance that
Which muſt be weigh'd out,by their free debate
To whom it appertains : for, they alone,
Muſt,now,untill their own *ſet time* is gone,
Determine that which in ſuſpence doth ſtand ;
And,if the *Pow'r* then ſlip into his hand,
(As poſſibly it will) he then may do
What GOD and his own conſcience prompts him to.
Mean

Mean while,it will behove him to be wary ;
For,if an equal hand he ſhall not carry,
As their *Affairs* now ſtand, 'twill *treaſon* be,
Ev'n in the moſt *ſuperlative degree* ;
And,ſhall be,doubtleſs,in the final *ſwinge*
Rewarded with *ſuperlative revenge*,
Whether the *Pow'r*,from whom his *Pow'r* he had
Were *perfect*,or, ſome way *imperfect* made,
Either by their own *faults*,or *other mens* ;
For, his *defects* have no excuſe from thence :
Becauſe,a *ſervants* truſt,muſt be maintain'd,
How e'r their *Maſterſhips*,his *Maſters* gain'd.
Let him conſider well,that,he is bound
To *them* in that ſtate,wherein *them* he found
When they intruſted *him* ; till their own *Acts*,
Or, *providence*, invalid thoſe *Contracts* ;
Or, totally annihilates the *Band*
By which they mutually obliged ſtand ;
And,that,if they,through what he ſhall miſs-do,
Be either forc'd,miſled,or frighted to
Thoſe *condeſcentions*,which may quite deſtroy
That *Pow'r*,by which he did his *Pow'r* enjoy,
His *Faith* is broke; unleſs, he do his beſt,
To *re-impow'r* them ; or,make good,at leaſt,
That *End*, for which GOD and the *people* gave
To *them*,and *him*, the *Pow'r* which now they have.
And,this, (if there befall an *overſight*)
Muſt be endeavoured with all his might ;
For, ev'ry *promiſe*,*vow*,and *undertaking*,
Repugning this,is made *null* in the *making* ;
And,all the *bloud* which is in this *Cauſe* ſhed,
Will down be ſhowr'd,in vengeance on his head,
Who ſhall to wrong the *Common right* endeavor,
And in that proſecution ſtill perſever.

This

This is the *Judgement*,which this day, my *Muſings*,
Dictate (as I think, by *divine infuſings*)
To ſome *good purpoſes*,if we repent
That *Courſe*,which yet obſtructeth GOD's intent.
And,when that *mad diſtemper* is allay'd
Which fruſtrates all that can be *writ* or *ſaid*.
Theſe *Principles*,by *muſing*, I aſſay
To keep up,in my ſelf ; and, as I may,
To build in others, thereby, to encreaſe
Their *faithfulneſs*,and ſettle *common-peace*.
Theſe *Principles*,ſo long as that *Pow'r* laſts
Which is in *being*, though it dayly waſtes ,
Is much contemn'd ; (and without likelihood
Of ought effecting for the *publike good*)
Compels me conſcientiouſly to wave
All *ſelf-reſpects* ; and all thoſe which I have
To *them*, whoſe *welfare* is to me more dear
Than mine *own life*, and all things mortal are,
Rather,than I thoſe *duties* would neglect,
Which, I think, may the *common-peace* effect,
(Though duties nor exacted,nor regarded,
But, oft,with injuries,and ſpights rewarded.)
Yea,ſtill, though moſt my purpoſes deride,
And,make me ſcorn'd of *Fools* on either ſide ;
I,take up all *occaſions* to re-mind them
Of needful *Cautions* which they caſt behind them,
As now I do,and heretofore have done :
Sometimes,foretelling,what would fall thereon,
And,then,remembring them as I ſaw need,
How,that which was foretold them,did ſucceed ;
That,them (if poſſible) reduce I may
Before it be too late,into that *way*,
Wherein they may be ſafe ; for, they have bin
Long *out*,and likely, never to come *in*,

Till

Till GOD,by what he ſeems about to do,
(Or,ſome ſuch way) ſhall force them thereunto.
For,'tis not that *courſe* which hath practis'd bin,
Our putting *this man out*,and *that man in* ;
Our puniſhing ,of ſome for *miſs-conceiving*
Their *duties* ; nor,our *giving*,or *forgiving*,
According as our *ends*,it may effect,
Or,as we *favour*, or,elſe *diſ-reſpect* ;
Nor our Prudentials,though they did excell
The plots and counſels of *Achitophel*,
That will procure our ſafety ; or, ſucceed
Much better,at this preſent,than his did.
No ſure *Concluſions*,can be grounded on
That,which this *General* hath lately done,
Although,to make his paſſage hither ſmooth,
He *Lambert* foyl'd,as *Lambert* foiled *Booth* ;
For,*men*,and *humane actions*, whatſoe'r
They promiſe,or portend,ſo truſtleſs are,
That,none can yet know,whether of the *Three*
Shall to *himſelf*,or us,moſt proſp'rous be ;
Though,for the preſent, there is in the *One*
Hope of much *good*,and in the *other* none.
'Tis not diſcov'ring of each others ſhame,
(And of thoſe *dunghils*,out of which they came)
By ſuff'ring ſcurrilous baſe *Pamphleteers*
To fill the ſtreets,with ſlanders,lies,and jeers,
Till there is hardly left us *time* and *room*
Of uſeful Truths,informed to become.
Nor *preaching Swordmen*,nor the *fighting Prieſts*,
Are they,who muſt ſupport our Intereſts.
Nor they,who make our *publike plagues* the more
By ſhutting *private mercies* out of door :
For doubtleſs they,who,find not time,to hear
A *man oppreſſed*,once in twice four year,

Though

Though urg'd with frequent importunities,
Will make GOD's ears as deaf unto their cries.
'Tis not our *Fellowſhip* with *pious friends*,
Made inſtrumental for meer *carnal ends :*
'Tis not our eagerneſs to miſs-apply
The *grace* of GOD,and cloud it with a *Lie*,
Which will endear,and make us acceptable
To him,who to deliver us is able.
Nor is't our *formal Off'rings*,or our zeal
To GOD,and ſafety of this *Commonweal*
Pretended,by our weeding from his *Corn*
Thoſe,whom he doth command to be forborn
Till *harveſt-time*,(leſt,as we dayly do,
Among the *Tares*, we pluck up good wheat,too)
That,will be our protection from the ſmart
And ſting of *Conſcience*,when GOD tries the *heart* ;
Nor from thoſe *outward plagues*,which many run
To meet,in hope,by that courſe,them to ſhun.
'Tis neither our, nor the *deſigns* of thoſe
Who,to this *Commonwealth* are *open foes*,
That help,or harm us : For,none can contrive
Worſe *miſchieves*,than both *Parties* do derive
From their own *projects* ; (as it would appear
If,they of their ſucceſſes heedful were.)
Nor will it be our having of a *King*
Or *no King* good or bad, that *peace* will bring
To *either ſide*,till they ſhall better heed
How miſ-adviſedly they do proceed.
Nor is't a *pack'd, peec'd*,or,new *Parliament*,
Elected by a *general aſſent*,
That will repair us,though it might be had :
But,ſome things,whereof ſmall account is made,
As we ſhall ſhortly find,when we have tri'd
What,by *exper'ence* will be verifi'd,

Some will deſire to know them : would they could
As heartily deſire it, as they ſhould,
And mend what is amiſs, when they do know it,
As eaſily as I can truly ſhow it.
It is,that *Mercy*,and that *righteouſneſs*,
Which, hypocritically we profeſs,
When we do ſhut our *doors*, our *eyes*, and *ears*,
Againſt the ſad *Petitions*,*cries*,and *tears*
Of *men oppreſs'd*,and caſt away that *Bread*
To *dogs* and *ſwine*,that *Children* ſhould have fed.
'Tis *ſelf-denial*,and not that alone
Which ought by all men to be undergone,
But alſo that in chief,which by a Vote
Was once pretended,and e'r ſince forgot.
It is a *conſcientious reparation*
Of this *Republicks Faith*,whoſe violation
Makes all unproſp'rous which we take in hand ;
And,which hath brought a *Curſe* upon this Land
That will not be remov'd,till we have payd
Thoſe *Vows*,which have been ſhameleſly delay'd.
'Tis want of *meekneſs* upon either ſide,
And *Charity*,which (making men *divide*,
And *ſubdivide*)doth day by day,encreaſe
Thoſe *Diſcords*, which deſtroy the common peace ;
For,nor *mens wrath*, nor their Phanatick zeal,
Compleats GOD's *will*,or cures the *Commonweal*,
Or edifies his *Church :* But,*Righteouſneſs*,
And *Truth* profeſs'd,with *ſincere ſoberneſs*.
'Tis theſe things,that muſt cure our *Grand diſeaſe*,
And, if we periſh,'tis through want of theſe.
Theſe, are the *ſins*, (as often heretofore
I have affirm'd, and ſay it now once more)
Which have deſtroy'd, and totally laid waſte
Great *Monarchies*,and *States* in Ages paſt.

Yet,

Yet,to theſe Crimes, this Age hath added many,
Beſide *hypocriſie*,the worſt of any.
Yea,they have crown'd them with *impenitencies*
For ſins committed under fair pretences ;
With perſeverance in them, whilſt GOD's hand
Is ſtretched forth in anger o'er this Land.
And, it is *Penitence* for theſe *Tranſgreſſions*,
As alſo, for our manifold *omiſſions*,
That muſt prevent the *plagues* now coming on.
GOD,grant,it may be timely,thought upon ;
And,this,therewith,in ſeaſon minded too ;
That,we in *conſcience*, are oblig'd to do
As much as poſſibly we ſhall be able
To ſeek preventing of that miſerable
And *ſad condition*,whereto they are brought,
Who,for the *common Intereſt*,have fought
By their *injoynments*, (who then managed
The *Pow'r*, which their obedience warranted)
And,thereto,not alone contributed
Their Livelihoods, but,in their ſervice ſhed
Their precious bloud, with hazard of their lives,
And ruine to their children,and their wives ;
Whom,if we ſlightly leave indempnifi'd,
Will raiſe the loudeſt CRY that ever cri'd ;
Make all men ſay,(who have their *Cauſe* well ſcann'd)
That *honeſt men* by *knaves* have been trapann'd ;
Fulfill, what,in my *OPOBALSAMVM*,
I,fifteen years now paſt,foretold ſhould come ;
And in ſome other *Premonitions* too,
(Though heeded not) nigh forty years ago.
Yea,and,bring *Vengeance*,ev'n on thoſe who ſhall
Suppoſe,it them concerneth not at all ;
For,moſt, one way or other,guilty be,
And from the *puniſhment*,few ſhall be free.

What pinch was that? *Oh gracious* GOD! *where art?*
Stay by me : For, a ſudden twinge at heart,
So gripeth it,with an injected fear,
As if ſome dreadful thing,were drawing near.
Waves,after waves,begin (methinks) to roul,
And,are come up,ulmoſt, ev'n to my ſoul.
Yet,why my ſoul,art thou caſt down in me ?
What is it,that can thus diſquiet thee ?
Still, truſt in GOD ; thy ſelf to him reſigne:
For,thou art his,and he is truly thine.
Although the Waters roar, the waves mount high,
And we are far from ſhore,yet,GOD is nigh ;
Although the ſhip ſinks,he can,if he pleaſe,
Make us,with ſafety,walk upon the Seas ;
And,if we down into the Deeps muſt go,
There,we ſhall find him,and enjoy him too.
Take courage then,my heart , firm credit give,
To what he promiſeth,and thou ſhalt live.

This *pang* is wholly paſt,and all my fear
Is now,for them,who,fenceleſs do appear
Of their own hazards ; who are without dread
Of that *deſtruction* which hangs o'er their head ;
And,who have *help* and *peace* expected from
Thoſe *hills*,from whence, their *welfare* cannot come;
As,they would ſoon find,if they heedful were (bear.
What *winds* breathe from them, and what *fruits* they

How long ! how long ! ſhall GOD unto this *place*
Make diſ-reſpected offers of his *Grace ?*
How often,ſince great *failings* firſt begun,
Hath he provoked almoſt ev'ry one,
Apart,or *joyntly ?* Ceaſing not to prove
By *Judgements* and by *mercies* interwove,
How difficultly, either *Grace* or *Nature*
Can work upon a *ſelf-corrupted Creature ?*

By

By all things which may any way relate
To *ſoul* or *body*,*credit* or *eſtate*
We have been call'd upon,one way or other ;
By ſweet,and ſharp things,and both mixt together.
By what to our chief *joy*,and *ſorrow* tends;
By ſervants,neighbours,kindred,and by friends ;
By ſickneſſes,and health ; by ſcorns, and jeers ;
By ſhame,and honour,and by hopes,and ſears :
By other mens *examples*,GOD,forewarns ;
Sometimes,by our own *ſuff'rings*,*wiſdom* learns ;
One while by *wiſe men*,and *true Prophets* teaches,
Sometimes,by *Wizards*,*fools*,and *children* preaches;
Then,laſt of all,when no effect theſe take,
By things (*as now*) like *Bal'ams Aſs*,doth ſpeak :
And,that,which all this, probably preſages,
Is (without ſwift repentance) *Bal'ams wages* ;
Which will be ſurely paid, when they who may
Prevent it yet,*ſhall give their pow'r away :*
Unleſs that *Mercy*,which no ending hath,
Shall once again,put off the *day of wrath* ;
(Now near approaching) when,in few,or none,
There ſhall be any hope it may be done.
So,for a while,my *mad fit* now is over,
Would other mad men might as ſoon recover ;
And,be as ſober in their Intervalls,
As I have hope to be, whatere befalls.
Thus,once again,although that heretofore,
In this *mode*,I reſolved to *write* no more,
(As,juſtly,otherwhile, the *Parliament*
Revokes their *Orders*,when impertinent
To *Common ſafety*) I,have boldneſs took,
For *like reſpects*,my *purpoſe* to revoke.
And,though,as our *Cauſe* now at hazard lies,
Moſt men will judge me far more bold than wiſe,

To

To own theſe *Muſings*, I ſo dreadleſs am,
That,to atteſt them,I ſubſcribe this *Name*

At *Hambledon*,
Feb. 19. 1659. *George Wither.*

An Advertiſement.

IT *is the great* mercy *of GOD that the* Author *of this* Furor-Poeticus,(*all things conſidered*)*fell not into* Furorem Bethlemeticum,*long ſince*: (*for beſide three* Addreſſes *in Manuſcript, preſented to the two* Protectors, *and many hundreds of other* Poems,Papers,*and* Petitions *printed and written, publiſhed,and privately preferred,during almoſt* 18 *years* ſollicitation *for* publike *and* private juſtice *and* mercy) *it will be partly demonſtrated what experience he the ſaid* Author *had of theſe Latter times, to all thoſe who ſhall have patience to peruſe thoſe few* Poems, preparatories, *and* Epiſtolary diſcourſes, *only,which have been divulged within the compaſs of the laſt year,*(*or,not long before*)*and which may be had with the* Printer *hereof, or,at Mrs* Stamps,*who ſelleth Books in* Weſtminſter-hall,*& at other Book-ſellers,being theſe in particular.*

1. A *Narrative* of the ſeries of his *Grievances*, with a *preparatory* to his *Petitions*, and the ſaid *Narrative*,intended to each Individual Member of *Parliament.*
2. The *Sinners Confeſſion*, or the product of a private humiliation.
3. The *Poem* intituled *Salt upon Salt.*
4. *Epiſtolium-Vagum-proſa-metricum*, or an *Epiſtle at Randome* in Proſe and Metre.
5. A *Cordial Confection*, to ſtrengthen their hearts, whoſe courage begins to fail by the *Armies* late diſſolving of the *Parliament*,&c. To

To the laſt mentioned Epiſtolary Diſcourſe, written to Mr R. Hamon, *Merchant, I will here add this Poſtſcript, upon the occaſion therein expreſſed.*

A Poſtſcript to Mr. *R. Hamon*, Merchant.

SIR,

THat *Letter*, which to you I lately ſent,
On ſecond Rupture of this *Parliament*,
I am inform'd, by ſome, this cenſure had,
That, doubtleſs, when I wrote it, I was *mad:*
(As I, perhaps, might have been long ago,
Had, I their *wit*, whom *troubles* maketh ſo.)
They know not what it aimes at, I hear ſay;
But, were they not more *mad* than I, they may:
For, from the *whole Contents*, they may collect
What, of their *hopes*, will be the ſad effect;
And, draw forth alſo from it, this *Concluſion*,
That, they, and I, and all are in *confuſion*;
That, neither *Army*, *Parliament*, or *King*,
Or any other *ſub-celeſtial thing*,
Can have a *ſelf-ſufficiency* to cure
Our preſent *Ruptures*, and *diſtemperature*,
As we are now diſtemper'd; till a *Pow'r*
Therewith concur, tranſcending their, and our:
Till *Righteouſneſs* with *Mercy* is inthron'd;
Till *ſelfneſs*, and *ſelf-ends* are more diſown'd:
Till ev'ry *ſingle perſon* ſhall apart
Reform his *Will*, his *Actions*, *Words*, and *Heart*;

Or,

Or,ſo endeavours it,that one by one,
We, may do that,which yet by none is done,
Untill to *Numbers, Vnites* do encreaſe,
And make at laſt,thoſe *Numbers* numberleſs.
Such *Ends*,as theſe,I aim'd at ; and perchance,
If they,had more *Wit* and leſs *Ignorance*,
Who cenſur'd me,their *prudence* had diſcern'd
My *purpoſe*,or more *ſoberneſs* had learn'd,
Or, peradventure, they had underſtood,
That,ſhould I then have written in a *mood*
More abſolute,of things concerning thoſe
Who were of *diff'ring Judgements, friends*,and,*foes*,
It might have added *fewel*,to encreaſe
Thoſe flamings,which did then infringe our *peace*;
And wholly have made void that *honeſt end*
Which, I did in ſimplicity intend.
For,had I magiſterially expreſt
What I diſlik'd,or own'd,or judged beſt
To be reſolv'd on ; I ſhould have appear'd
A *Party*,and by neither ſide been heard
Without ſuſpect,that I would have acquir'd,
Not what was *beſt*,but,what *I moſt deſir'd*.
Much,therefore,*poſitively* to declare
I purpos'd not ;but ſomewhat to prepare
All *Parties*,without frowardneſs of heart
To weigh thoſe things,which *joyntly*,or *apart*,
Would moſt concern them ; and, then, make that uſe,
Which an *Atonement* ſooneſt might produce.
I,ſomewhat further, might Apologize ;
But,this,on my behalf, may well ſuffice,
Who,more for others ſakes,than for mine own,
Theſe *words* and *Lines*,have thus together thrown.

FINIS.

1660.

Speculum Speculativum.

[Hazlitt, No. 77.]

Speculum Speculativum:

OR, A

CONSIDERING-GLASS;

Being an

INSPECTION

Into the preſent and late ſad Condition

Of theſe

NATIONS;

With ſome

CAUTIONAL EXPRESSIONS

made thereupon, by

GEORGE WITHER,

Immediately after His MAJESTIES Reſtauration:

To preſerve in himſelf and others a Chriſtian Obedience to GOD's various diſpenſations.

Hereby alſo are ſome Glimmerings diſcovered

Of what will probably enſue hereafter.

Fiat Juſtitia, Ruat Cœlum:
Rather than *Juſtice* ſhould bee made a ſcorn,
Let all the *Planets*, from their *Sphears* bee torn.

And Jeremiah *ſaid to* Seraiah, *When thou comeſt to* Babylon, *thou ſhalt read theſe words; and when thou haſt made an end of reading this Book, thou ſhalt binde a ſtone to it, and caſt it into the midſt of* Euphrates, *and ſay, Thus ſhall* Babylon *ſink*, Jer. 51 .63.

London, Written *June* XIII. MDCLX. and there
Imprinted the ſame year.

To the KING'S MAJESTY,

If this Conſidering-Glaſs comes accidentally to his View.

SIR, *Bleſt is hee that in Gods Name doth come,*
In which Name I pronounce your *welcome home*;
And, for your *Health* more heartily do pray,
Than any one who drinks it every day.
As often too, I have you in my thought
As they, who with the firſt your favour ſought;
VVhich, if my heart you could as plainly ſee
As what you now read, would beleeved bee.
VVhen I had firſt compos'd what here enſues,
I wiſht it where you might the ſame peruſe:
For, men *unknown* (or known without reſpect)
So juſtly are affronted with *neglect*,
For *proffer'd Services* to thoſe, that have
More *Off'rings* daily than they can receive,
That, I committed this to his Diſpoſe
VVho orders ev'ry thing that *comes* or *goes*.
If *Providence* hath brought this to your hand,
Give up to REASON ſtraight, the ſole command
Ov'r all your *Paſſions*; Make her of your *Iſle*,
(Your Iſle of MAN) *Queen-Regent*, all the while
You are peruſing it; and let it bee
Read through, elſe it will wrong both *You* and *Me*.
(Or you like *Cæſar*, unperus'd perchance,
May leave that, which your welfare might advance)
To bee her *Subject*, but ſo long endeavour
As till that's done, and then, bee *King for ever*,
(Reigning with *her*) as abſolute a *Prince*,
As ever had ov'r men *pre-eminence*:
For, then ſhall that, to you more *glory* add,
Than hitherto from any *Pen* you had;

 And

And, bee to you, a true *Mnemoſyne*,
When, peradventure, none ſo dares to bee.
This *Glaſs*(though form'd it be of *Common matter*
And, made by him, who knows not how to flatter
If, to a *Prince* who needs it, it were ſold,
Were worth to him *three times his weight in gold*,
If he knew how to uſe it as hee ſhould:
Yet I had rather you for nothing had it,
So that it wrought th' *effect* for which I made it,
Than,from another, to receive that *price*
In *ready money*, paid mee over *twice*:
For, then, this Book (which hath not to your *praiſe*
One *ſingle Page*) thereto ſhould *Trophies* raiſe
More glorious, than, your *LONDONS* wealth could
If wholly, thereupon conſum'd it were. (rear,
Your *Happineſs* and *Honour* it intends:
By *not commending*, it much more *commends*,
Than all their *Panegyricks* who beſtrow
Thoſe men with *praiſes* whom they do not know;
And, magnifie, when they aſcend the *Throne*,
All *Kings* alike; which *praiſe* is leſs than *none*;
For, 'tis a *Mock* deſerving but returns
Of ſharp reproofs, or of neglect and ſcorns.
If, *wiſe* and *pious*, you I had not thought,
I ſuch like *Gew-gaws*, could to you have brought
To put out of your minde,what GOD for you
Hath lately done; and what you ought to do
For *Him* and *His*. But neither *ſelf-eſteem*,
Nor verbal *Attributes* can perfect him
By whom, *here*, ſhall bee an Eſtabliſhment
Of *Juſtice* in a *Righteous Government*.
For, none elſe,but a *ſelf-denying King*,
Shall that great *Bleſſing* to theſe *Nations* bring;
And, his *Name* will be thereby honour'd more
Than all his *Predeceſſors* heretofore. And

And, they, who then live ſhall fulfill'd behold
What *Britains Genius*, long ago foretold:
For, I believe, that ſuch a one will bee,
And alſo, much deſire, you may bee hee
A *King* you are, who, now *twice born* hath been
To *Royalty*; and therefore, by that *Mean*
A *Childe of honour*, by Regeneration
You ſeem to bee: and in the *common faſhion*
To celebrate your *double birth*, it could
With your condition no proportion hold;
For that *Cauſe*, in a path by no man trod,
I ſeek to do you honour in this *Mode*,
Which if accepted, your true *praiſe* will be;
And, peradventure no *diſgrace* to mee.
For as a *Lady* looking in a *Mirrour*,
Puts on her *Dreſs*, and *Jewels* without errour,
Heeding what is miſplaced,or forgot,
And to her *Handmaid* alwayes truſteth not;
So, by this *Glaſs*, you may have by reflection
A ſight of what pertains to your perfection:
See, not with others, but, with your own eyes,
Whether true *Ornaments*,or ſome *Diſguiſe*,
Bee put upon you, which may render you
Leſs lovely,when you come in open view.
Herein, a *Catalogue* to you is ſhown
Of many long-loſt *Jewels of the Crown*;
And ſuch as add the moſt *Eſſential Glory*
Unto thoſe *Crowns* that are but tranſitory.
A *Courſe* is offered here, whereby you may
Out-do,all that, which *Flatterers can ſay*:
(Or, by but ſo far forth endeav'ring it,
As *Humane Frailties* will the ſame permit)
To praiſe you here, I do not undertake;
But, that your ſelf praiſe-worthy you may make

To the KING.

Is my deſign, by bringing things to minde,
VVhich written in your own heart you ſhall finde.
This ſhews the *Means* to make you honourable
VVith what ſhould alwayes bee inſeparable
From your own *perſon*, and doth alſo tend
To your *Immortal Glory* without end:
It, ſuch an *honour* gives, as will *increaſe*
In their deſpight, who ſeek to make it leſſe:
An honour which depends not on mens *tongues*,
VVhich *Envy* blaſteth not, nor *Malice* wrongs;
VVhich neither *Degradations*, nor *Advances*,
Or, any humane *Changes* or *Miſchances*
Can blemiſh: for, it will be much more clear
Than that *Star*, which within our *Hemiſphear*
Shin'd on your *Birth-day*, whilſt the *Sun* at height
Diſplay'd his beams to hide it from our ſight.
Somewhat, by that, perhaps, *portended* was;
So will there be by this *Conſidering-Glaſs*.
God grant my meaning be ſo underſtood.
That, now it may an *Omen* be for *Good*,
By great *Afflictions* you were lately prov'd,
VVhich are in mercy totally remov'd.
At preſent, by as great *proſperities*,
Your *Temper*, and your *Faithfulneſs* God tries.
And that things uſeful ſlip not out of thought,
This, to your hands, by *Providence* was brought.
Be pleaſed ſeriouſly to look thereon,
For, you will finde it a true *Lydian-ſtone*;
And if you bide the *Touch*, *WORDS* are too poor
To celebrate your *Worth*; who can ſay more?

Your Majeſties Loyal Subject,

GEO. VVITHER.

In

In ſtead of a *Dedication*, or an Epiſtle to the Reader, this *Expoſtulation* of the *Author* with Himſelf, is here inſerted.

GEORGE,*wer't not fit, ere from thy hands it paſs*
To dreſs thy ſelf *by thy* Conſidering-Glaſs?
It hath now ſix months *been expos'd to* ſhow,
And ſome ſay, Forth in publick let it go.
Some, cry, Conceal it; *for it may undo thee,*
Or at the beſt, bring outward miſchief to thee.
Say, ſhall, or ſhall I not divulge the ſame?
Shall it be ſpar'd, or given to the flame?
Quickly, reſolve, before it bee too late,
And Cautions *needful, grow quite out of date.*
Doſt thou beleeve, that many men will read it?
Or, if they do, that any much will heed it?
Except it bee, to ſeek how to abuſe thee.
Or finde out ſomewhat whereof to accuſe thee?
What ever thou ſhalt write, Self-intereſt
No more will entertain, then ſhall conſiſt
With her own Principles. *Thou, to the SOT*
Writ'ſt Greek: the worldly-wiſe *regard it not;*
And if, among Swine, *thou thy pearls doſt caſt,*
They'l tear *thee, or* defile *thee at the leaſt.*
Yet, if thy Conſcience *doth incline thee to it,*
More fear thou to neglect it, *than to* do it;
For, from thy Duties *thou art not excus'd,*
Although thy pains bee ſlighted and abus'd.
And, it were better, miſchief *ſhould befall*
Unto one ſingle perſon, *then to* all:
He periſhing with an ill Conſcience too,
Becauſe, hee did not, what hee ought to do.
To make this, *and* tranſcribe it, *I confeſs,*
Much pains *requir'd not, and the* coſt *is leſs.*

In Ink and Paper: yet, perhaps, it may
Be better worth, than to be thrown away:
And though to my particular offence
It may redound, a tenfold recompence,
It will repay thy Country by return:
And for thy ſelf alone, *thou art not born.*
My Country! *why, perhaps my* Country-men,
Think, they need not my ſervice; *and, what then?*
Am I oblig'd, if they bee minded ſo,
To ſerve them ſtill, whether they will or no?
I, fifty years, *have ſerv'd them in my* turn,
To that end, for which (I think) I was born,
For no reward, but injuries *and* ſcorn.
They, my Good Meanings, *have repay'd with* ill,
And, can it be expected, I ſhould ſtill,
Serve them on ſuch hard terms? Then, ſo I will.
Haſt thou compoſed, without fear *or* wit,
What, may mens diſcontented humours *fit?*
Scribled enough, ſince here the Scœne *did alter,*
To purchaſe Newgate, *or, to win a* Halter?
If ſo, and that which is deſerved follows,
They will, perhaps, attend thee to the Gallows:
There, either rail upon thee, or, elſe ſay,
Thou wert a bold fool, *and ſo go their way.*
And, if thou writ'ſt but ſober Truth *and* Reaſon,
Or, that, which wiſe men *think to be in ſeaſon,*
This will be all the world will give the for't,
She'll ſay, that, Thou, not worth the hanging art.
Not, worth the hanging! *Hah! that's ſomewhat tho;*
And may be worth as much, for aught I know,
As to be made a Viſcount, *or an* Earl,
A Marqueſs, *or a* Duke ——
For, great my Earthly Expectations *are not,*
And, if they come to nothing, much I care not.

I

I know, which way, to make mine honour *greater*
Than that, for which I muſt become a Debter
To other men; *and, can augment the fame*
By that, which ſome do think, will do me ſhame.
But, hark! in policy a while delay
To publiſh this; *thou haſt a* Game *to play*
For Prelats Lands, *which lately purchas'd were*;
Thy Claims *thereto, now in great hazard are,*
And, thou, wilt both to borrow, *and to* pay,
Diſabled bee, if they bee took away:
Thy other Lands, by Cheaters *were bereft,*
And, if thou loſe theſe too, there's nothing left.
Their Temp'ralties, *muſt bee reſtored again,*
And, thou concerning them, writ'ſt here, ſuch plain,
Such down-right Truths, *that if there ſhould be found*
Surviving (*or, new made*) *on* Engliſh Ground
A Biſhop *who will then thy* cauſe befriend,
It may preſage that all the reſt will mend:
And, that, here conſtituted, wee ſhall ſee,
Such Biſhops, as Saint Paul *ſaid they ſhould bee*:
(*Which our* Scotch-brethren, *I ſuppoſe, will grant*
To bee within, our Solemn Covenant)
But, that, is in great hazard; *therefore, try*
Their Holineſs, *and their* Humility:
And if, as may bee wiſh'd, thou ſhalt not ſpeed,
Then, with what thou intendeſt ſtreight proceed.
Out! Out Upon't! *this* Motion *is ſo evil,*
That, 'tis a meer ſuggeſtion *of the* Devil.
This, is that fooliſh policy, *that brings*
Deſtruction upon Nations, *and their* Kings.
'Tis in effect, as if my heart ſhould ſay,
Do, as moſt Worldlings do; *and when that* way
Thou proved haſt, and thereby reap'ſt no good,
From thenceforth, put thy truſt alone in GOD.

No,

No, no; I bought thoſe Lands *without offending*
My Conſcience, *or a wrong to them intending*:
And either ſtill mine by GOD's help I'll make them,
Or, let the Prelates, *if it muſt be, take them*;
Although I know them no Appurtenance
To them belonging by GOD's Ordinance.
A *Covenant within his ſight I took*,
Which, though by ſome is ſleighted be, and broke,
I dare not ſleight it ſo, but, to this hour
Have kept it (and will keep it) to my pow'r.
Art thou then thus reſolv'd? Yes, and till death
Reſolved am, whilſt I have Pen *or* Breath,
Thus to be ſtill reſolv'd, unleſs GOD leaves mee,
Or elſe to change my mind his warrant gives mee.
I'll truſt GOD in the firſt place, *not the* laſt
Alone, and when all other hopes are paſt.
If Prelates, Parliaments, *and* Kings *bereave mee*
Of all I have, He, helpleſs will not leave mee.
But, probable it ſeems, that, if hereby
Impriſonment, *or extreme* Poverty
Befals now thou art old, *that they who moſt*
Thy hazard urge, will leave thee to be loſt:
What if they do? thou haſt a better hold:
GOD leaveth no man becauſe hee is old;
And never had he firm Dependences
On him, that's frighted with ſuch Toyes *as theſe.*
Recall to mind, that many years ago,
When ſuch Adventures *thou wert urg'd unto*
It fell out otherwiſe. But there is yet
Another fear: Therefore conſider it.
Thou haſt Relations, who to thee are dear;
May theſe not ſuffer more than they can bear,
By what may come? Alas! I'll not diſſemble,
My feares for them, do make my fleſh to tremble;

And

And when I minde their hazards and their fears,
Spight of Philoſophy *I let fall tears.*
But why, my Soul, *art thon dejected ſo?*
My Heart, *why ſad within mee, doſt thou grow?*
Still truſt in GOD, for hee will bee their aid.
Of theſe vain Bug-bears *be thou not afraid;*
For they are GOD's much more than they are thine:
To him therefore the charge of them reſign.
This needleſs care, is but for Three, *at moſt,*
And, to the Father, Son, *and* holy Ghoſt,
If thou commit them, hee will raiſe up Friends
To make for all their loſſes large amends.
But, they have ſaid, and ſo do many ſay,
That men are much eſtranged at this day
From what they were: that, in theſe latter times
They are grown much more hardned in their crimes,
And far leſs ſenſible than they were then
Of ſufferings, *which befel to* honeſt men,
Who (when their pains *might that way be beſtown)*
Preferr'd the common good *before their* own:
And that their number *too, who now are griev'd,*
Is more than their, by whom to be reliev'd,
They may have hope. Alas! if it be thus,
GOD only can, and he muſt ſuccour us.
If it be ſo, our caſe is very ſad:
Yet fear not, Balm *in Gilead may be had.*
Thy Pains, *and this* Adventure *ſuch times need:*
On good Intentions, good Effects *ſucceed;*
And, hee at laſt will finde it ſo, who ſcatters
His Bread, *although it be upon the* waters:
For God is ſtill the ſame; his Truth *will never*
Be Falſhood, *but continue* Truth *for ever.*
Hee, who thee hath preſerv'd ſo many years;
Amid ſo many Dangers, Foes, *and* Fears,

As,

As thou haſt paſſed through (*and thy* Oppreſſors
Deſtroy'd from time to time, with their Succeſſors)
Will ſtill preſerve thee; *or, elſe, thither take thee*
From them, *where, hee'l ſecure for ever make thee*;
And, be to Wife *and* Children *at their need,*
A Husband, *and a* Father *in thy ſteed.*
Well; *I beleeve this*; *with my ſelf, therefore*
Hereof, I will expoſtulate *no more.*
I have ſo well, in my Confidering-Glaſs,
View'd, what my heart now is, *with what* it was,
And, for what may befall, *prepar'd it ſo,*
That, whither GOD will ſend it, let it go:
Take it among you, Newters, Friends, *and* Foes,
And his Will be fulfilled, WIN or LOSE:
Who ſince I am excuſed from the coſt
Of Publication (*becauſe all I've loſt*)
Will in the beſt time, ſome mans heart incline
To add his contribution unto mine;
That, what now ſix months *hath peruſed been*
In private, *may more* publickly *bee ſeen.*

GEO. WITHER.

Decemb. 13.
1660.

SPECU-

SPECULUM SPECULATIVUM:

OR, A

CONDERING-GLASSE;

Compoſed, *June* XIII. DMCLX.

The Contents.

OUr Modern Prophet (*ſo did* Paul,
A *well known* Heathen Poet *call*)
Doth, in the Muſes Mode *relate*
This Nations *paſt, and preſent ſtate.*
Shews us, in this Conſidering Glaſs,
What, ſhall hereafter come to paſs,
According as, we do fulfil,
Or, croſs *GOD's* manifeſted Will.
Shews by what light he doth behold
Thoſe things that are by him foretold.
Prayes *for the* King, *and minds him too,*
In praying for him, *what to* do.
Some things, which to himſelf *pertain,*
He intermixeth not in vain)
Which will as much advantage them
Who ſleight them not as profit him.
And by the number of the Beaſt,
Bounds the laſt year of Antichriſt.

THough of my *Friends*, I may almoſt profeſſe,
As did *Elias*, in another caſe,
I know not one (not one of thoſe at leaſt,
Who friendſhip for meer *civil ends* profeſt)

Yet,

Yet here this day, may many thouſands be
VVho are my *real friends*, unknown to mee:
Yea, peradventure many among thoſe
VVho at this preſent time are thought my *Foes*.
To them therefore, I wiſhing *Grace* and *Peace*;
Do now, where ere they live, theſe *Lines* addreſs
To fortifie their *faith*, and them incline
By their *endeavours* to help ſtrengthen mine;
And that by our *Petitions* joyntly made,
VVe may get *ſafety* where it can be had;
For, whether of a *low degree* or *high*,
To truſt to *men* is truſting to a *Lye*.
I am ſurprized with another FIT,
But what it will produce, I know not yet.
Confuſedly things tumble in my breaſt,
And if confuſedly they be expreſt,
You muſt be pleaſ'd to take them as you find them,
(And, as *begun*, before I had *deſign'd* them)
Since when few knew what's beſt for them to do,
That will be done which they are forc'd unto;
And may perhaps too, have as good ſucceſs
As that with which more freedome I expreſs:
(At leaſtwiſe) when men's *manners*, and the *times*
Shall make them heed the *Reaſon* of my *Rimes*;
For nothing I'll inſiſt on, but what ſhall
Tend to GOD's glory, and the good of *all*.
Of no mens *Perſons* whoſoe're they are,
Will I accept, in what I ſhall declare:
(Not of *mine own*, in any thing that may
Wrong *Juſtice*, or my *Conſcience* any way)
Nor be ſo fearful, or ſo over-bold,
So over-hot, ſo luke-warm, or ſo cold,
That any juſtly ſhall my words deſpiſe,
That's honeſt, ſober, generous or wiſe:

But

But plainly tell things as I finde they are,
And then concerning them, my thoughts declare;
Not limited by *Method* like to thoſe
Who make expreſſions of their minds *in proſe*;
But by *Digreſsions*, as the *Muſes* do,
When ſudden *Raptures* them incline thereto;
And in ſuch Language as may evidence
The truth, without affected Eloquence.
Yet, nor the better, nor the worſe effect,
Whether I *write*, or *write not*, I expect
As to my *Self*; ſave, as I hope to raiſe
Thereby a *Ground-work* for GOD's *future praiſe*
From things obſerv'd; with which *work* to diſpenſe
I dare not, neither can without offence:
For GOD is much concern'd in things now done;
As alſo, in what may ſucceed thereon;
And if well known,and well weigh'd,all things were
VVhich, to mee petinent at this time are,
As with thoſe Lepers who diſtreſſed ſate
'Twixt VVAR and FAMINE, at *Samaria*'s Gate;
So ſhould I ſeem to fare: for, whether they
Continu'd in that place, or went away,
Their hazards were the ſame; and ſo are mine,
VVhether to VVORDS, or *Silence*, I incline.
They at the laſt reſolved were to try
That *courſe* which they thought beſt; and ſo do I.
VVhich if no man regards, 'tis but the *lot*
That, I, and better men have often got.
Aſsiſt, Oh GOD! in what I seek to do;
For, when that MAZE I wiſtly look into
Which we are in, I am afraid almoſt
That I in some dark paſſage *may be loſt.*
Our Follies *have ſo wrapt us in a* Gin,
Compoſed both of Righteouſneſs *and* Sin,

Of

Of Truth *and* Falſhood, *of* Non-ſenſe *and* Reaſon,
Of Good *and* Ill, *of* Loyalty *and* Treaſon;
And diſagreeing Judgements *and* Affections,
Have broken us into ſo many Fractions ;
Our heads inforcing into ſuch croſs Angles,
Whereby the Net *ſtill more and more intangles,*
And faſtned it with ſuch a ſnarled knot,
That, to unty it, if thou help them not,
All humane pow'rs *will be imploy'd in vain,*
To ſet us at full liberty again.
But notwithſtanding, here is hardly ought
That, is not wholly out of order brought;
Yet, if thou liſt, when likelieſt means *do fail,*
Thou canſt make things unlikely *to prevail.*
Thy purpoſe, *thou as well to paſs canſt bring*
By my Gooſe-quill, *as by an* Angels Wing :
And, though on all ſides all have ſo miſdone
That, I *am like to give content to none;*
If I may do thy Will, *I ſhall not care*
What elſe, enſues, or who diſpleaſed are.
Mens Failings,*and their* Duties *being ſhown,*
Thy Juſtice *and thy* Mercies *will bee known.*
And hoping, to that end, thou guid'ſt my Pen,
I'll without fear,make my Addreſſe *to men.*
For, doubtleſs, I may boldly do mine Errant
To Kings *and* Nations, *when I have thy warrant.*
Full *eighteen years and one month,*very neer
Since we began to ring the *Changes* here
Are paſt away; and ſince by often *turning*
We, have been *broyling*, to eſcape a *burning* :
But, what are we the better, now, unleſſe,
We ſhall diſcover what things were amiſſe ;
And when we finde them, ſeriouſly intend
Our *courſes*, for the future, to amend ?

For,

For, how can they have eaſe, who bear *about them*,
And *in them*, what theyſeek to cure without them?
Or, to obtain it ſhall be ſtill ſo mad,
As to expect it, where none can be had?
Or, how can poſſibly that *Body* be
From great *Diſtempers*, or *Deſtruction* free,
Whoſe *Head* and *Members* are from one another
Divided? or ſo cruel to each other
As not to let each *part*, enjoy that dole
Which *Nature* gave them to preſerve the WHOLE?
Our King's return'd: but we, to him from whom
Our perfect *Peace*, and *ſaving-health* muſt come,
Are not as yet return'd; and whilſt we are
As we now be, things will be as they *were*.
We ſhall be cheated, if we do ſuppoſe
Waſps will turn *Bees*, or *Doves* proceed from *Crows*,
Till GOD himſelf, whoſe proper work it is,
Shall bring to paſſe that *Metamorphoſis*,
Which hath been long expected by this Nation,
And, will require a longer expectation;
Ev'n till we more indeavour it, from him
VVho may to us, as to *Jeruſalem*,
Cry out, *How often have I ſought your good,*
And as a Hen that's careful of her brood,
Would fain have brooded you? but, you would not!
His *Mercies* we have ſleighted, or forgot:
This *negligence*, (or, I might rather ſay
This *wilfulneſs*) hath made us at this day
So wretched, that no hope doth now remain
But that which quickly may be loſt again:
For, we do finde, whatever is pretended,
That, like *Sowre Ale in Summer* we are mended;
And, that as ſince we innovated firſt,
At ev'ry *Change*, the *laſt* prov'd alwaies *worſt*.

(Whether things were preſented to our ſight
In Habits *old or new*, in *black or white*)
So ſtill, 'tis like to be, till we adhere
To *Righteous Actings*, with hearts more ſincere,
By what vow, promiſe, or fair ſhow ſoever,
The *Politician* works on his *Beleever*:
Yea, though the *King* ſhould do the beſt he can,
And act beyond the ſphear of *mortal man*:
For, here *Herculean labours* finde he ſhall,
And,that he's come now to th' *Æugæan-ſtall*,
Which muſt be cleanſed (as the *Poets* ſay
That was) by turning *Streams* another way.
I, round about mee, hear a ſound of *Peace*;
But I (as yet) diſcover nothing leſſe;
Although, I do not ſee as heretofore
Swords drawn; or hear ſo oft, the *Canons* roar.
That, which ſome dream we have, I cannot find;
Either, I ſee too much, or they are blinde.
I ſee it poſſible; and with cloſ'd eyes
See alſo, how it may be otherwiſe,
Unleſs both *Prince* and *People* joyn as *One*
In doing that, which is yet left undone.
We have a *King* (God proſper him:) but hark!
He, hath a *people* too will finde him work.
He may perceive before this year wheels round,
That,with a *wreath of thorns*, they him have crown'd;
And, that among their *Sweet-meats*, taſte he ſhall
A little *Honey* mixed with much *Gall.*
What can the *Maſters* Art, at Helm prevail
To ſave the *Ship*, that ſpreadeth every ſail
Amongſt Rocks in a ſtorm, from being ſunk,
VVhen all his *Mariners* are ſick or drunk?
VVhat can the wiſeſt *Single perſon* do,
Although *King Solomon* and *David* too

VVere

VVere of his *Council?* *Joſhua* General,
Sampſon his Champion, and his *Life-guard* all
Like *David*'s *Worthies*, till men underſtand
Their *own eſtate*, heed, what GOD hath in *hand*;
What, he *expects*, and better can diſcover
VVhat *Grace* is offer'd, and what *Plagues* hang over?
Or, what can any Nations do, whoſe Kings
And *Governours* are heedleſs of ſuch things?
These *Duties*, few of us regarded have,
But multipli'd our *Feaſts*; made our *ſelves brave*;
Neglect, as others did, our *day of Trial*,
And ſing unto the *Lute*, the *Harp*, or *Viol*,
Ev'n whilſt our *Brethren* ſharply puniſh'd are
For ſins whereof their *Judges* are not clear:
For I, nor *You*, nor any one of them,
VVho with ſeverity, their faults condemn,
Could be excuſ'd, if GOD ſhould be ſevere
In queſtioning what hath been acted here.
As therefore, GOD ſhall bring them to my mind
To treat of thoſe things I am now inclin'd,
VVhereby, *Dooms* threatened may be turned from
Theſe *Realms*, or born with meekneſs when they come.
But, I will firſt inform you, by what *light*
I ſee thoſe things, whereof I have a ſight,
In hope it will be better, then be known
If *Truth* I write, or *Fancies* of mine own.
Immodeſtly we muſt not pry into
GOD's ſecrets: yet, what hee intends to do,
He, not alone doth by his *Word* reveal
With what to *Sins*, to *Duties*, *VVo*, or *VVeal*,
Relates: but *Medium's* alſo hath beſtown
VVhereby, ſome *future things* may be fore-known;
And, hee expects, that we with induſtry
Should to the ſearch of them our ſelves apply

According to that *means*: becauſe, each thing
VVhich *Diſquiſition* may to knowledge bring,
VVill either *hurt* or *profit*, leſs or more,
As (for the moſt part) it hath been before
Sought, ſhun'd, hop'd, fear'd, and well *conſider'd* on.
And that makes mee oft-times to muſe upon
Things that *may be*, as well as thoſe that *are*;
And, things *paſt*, with things preſent to compare,
That I may know, as much as *Reaſon* can,
VVith help of *Grace*, my duties as a *man*.
And, though it be of many diſregarded,
GOD hath my pains, in that kind, oft rewarded
VVith ſuch *Diſcoveries* that (if timely heeded)
They might have *Plagues* prevented, that ſucceeded.
VVhereof, leſt you ſtill doubt; here I will ſhow
By what means I ſome *future things* fore-know,
That, you may prove, if thoſe which I declare
Either Phanatick, or Impoſtures are.
My *Muſe* acts by a Glaſs of *Speculation*,
VVhereto applying, what my Obſervation
Laies hold on, I do otherwhile fore-ſee
Some things, which either *may*, or *may not be*,
As that ſhall be *omitted* or fulfill'd
VVhich is by GOD, *conditionally will'd*.
Enthuſiaſms, I know, moſt men contemn;
No further therefore, I pretend to them
Than POETS may; though in all Generations
GOD may, and doth vouchſafe both *Revelations*
And *Viſions* too (for ought yet known to mee)
VVhich may to us *Premonitory* be:
Since, frequently, *prenotions* I have had
(By ſome Impreſſions on my ſpirit made)
Of what enſu'd, which I could not have known
By any Light, or Virtue of mine own.

If

If therefore, you ſhall be inclin'd unto
My way of *Divination*, then, thus do:
VVithdraw your ſelves to ſome place all alone,
VVhere you ſhall interrupted be of none:
(The VVoods, your Cloſet, or the fragrant Field,
Conveniences for ſuch a purpoſe yeeld)
VVhen you are there, place GOD before your eyes,
And, minding he your deeds and thoughts eſpies.
Caſt backward, ſo far from you every thing
(As poſſibly) which an offence may bring
To ſuch a Majeſty; chiefly thoſe *ends*
VVhoſe *proſecution*, neither truly tends
Unto GOD's honour or to edifie
Your ſelves or others; but, to vanity;
To ſatiate your Avarice or Pride,
Or ſuch like *Luſts*. Thus, having ſanctifi'd
Your *Perſons*, place upon the *right-hand ſide*
GOD's *Oracles*, by which all things are tri'd.
You ſhall in them, expreſt at large, behold
All *Acts* and *Sufferings*, whieh in times of old
Concern'd *Him*, or his *People*, with all thoſe
To them relating, who were Friends or Foes,
So far forth, as to you their cognizance
Pertains, and as your VVeal it may advance.
Theſe, by GOD's *Providence* tranſmitted were
To future ages, to be every where,
(Ev'n to the very utmoſt end of *Time*)
That VRIM and that THUMMIM unto them,
VVhereto they might repair, when they of ought
That needed Reſolution, ſtood in doubt.
Therein, you all *Occurrences* may finde,
VVhich neceſſarily, in any kind,
Shall unto *Faith* or *Manners* appertain,
So long as in this world men do remain.

There are exemplifide, all humane failings,
All *Changes*, *Hopes*, *Fears*, *Loſings*, and *Prevailings*,
Of *Enemies* or *Friends*: Things *Good* and *Evil*;
The Practices and Projects of the *Devil*;
Things *Metaphyſical*, products of *Nature*
And *Grace*, with what concerneth ev'ry creature;
All Promiſes and Threatnings, which belong
To Faith or Unbeleef, to Right or VVrong,
VVith all things elſe that pertinent may be
To ev'ry Faculty, and each Degree, (grown
VVhen with this GLASSE, you are acquainted
So that your *Self*, may to your ſelf be known;
(For, it will ſhew more plainly than your face
You ever, yet beheld in any Glaſſe
VVhat's in your heart; and alſo let you ſee
What things are wanting, which there ought to be)
And, when by practice you enabled are
To know to what *heads*, thoſe things to refer
Of which you would enquire, place oppoſite,
What you have by your *hearing*, or by *ſight*
Diſcovered, to that *Subject* pertinent,
Concerning which, you ſeek to know th' *event*,
Or *good* or *ill condition* of the ſame,
And what you may conjecture without blame.
Then, well conſider all the Circumſtances
That qualifie, and all Appurtenances
That aggravate, to make men capable
Of Mercies, or to Judgements liable;
As likewiſe, all *Eſſentials* to that thing
Whoſe Nature, Merit, or demeriting
You ſeek to underſtand; or elſe what *Meed*
Or puniſhment is for the ſame decreed
According to the *Rules*, and Judged Caſes,
Recorded in that *Map of common places*.

This

This being done, be confident (if you
have not for Truths received things untrue)
By parallelling Objects which you ſee,
Upon your *left hand* plac'd, with ſuch as be
Upon the *right*, it will to you appear
Whether or not approveable they are;
And, what on Humane Actions, will enſue
Whereof you had an undeceived view;
Except an *intervening change* takes place
By ſecret ſins, or unſeen *Acts of Grace.*
Nay, otherwhile, it pleaſeth Providence
To hint things not deducible from thence,
Concerning both the *manner* and the *time*
Of *future Conſequences*, unto them
Who ſeek not out of *Vanity* or *Pride*
For *hidden things*; and they are verifi'd
Accordingly, when by what's fore-diſcerned
The welfare of GOD's *people* is concerned.
  This, meerly, is a work of *Contemplation*,
Not practical without much Obſervation;
And will as harſhly found in moſt men's ears,
As *Love-ſongs*, to an aged *Uſurer's*;
And, teachable it is not, ſave to thoſe
Whom GOD ſhall by his *Spirit* pre-diſpoſe
For ſuch a ſearch: but, 'tis attained then
Aſſoon by *mean wits*, as by *wiſeſt men*;
And, better anſwers what their *Queries* are,
Than if the *Influence* of ev'ry *Star*,
With all their *Conſtellations* they could know,
And, more confirm'd thereby their *Faith* will grow.
  Now, what of our *Affairs*, I pre-conjecture
By this GLASSE, I intend to read a Lecture
As pertinently, as my ſhallow wit,
And thoſe *confuſed Objects* will permit

VVhich preſs as hard within me to come
As thoſe *Oppreſſions* hemming me about
Strive to break in upon me : for 'twixt theſe
My ſoul and body lye in *Little-eaſe.*
Oh GOD, thine aid I once again implore,
That my Deſign *make not our breaches more,*
Nor quite compleat my ruine now begun ;
At leaſt till I thy work have wholly done:
For, I am of no Faction, *but profeſs*
To King *and* Country *with true heartineſs,*
Both Loyalty and Love, with an intent
Duſtruction *and* Diſunion *to prevent,*
By offering to mens due conſiderations,
Some Objects *of my private Obſervations*
With thoſe Products, *which may ariſe from thence* ;
And which may likewiſe have an influence
On other things, that will relation have
To Thee *and thine,whoſe intereſts to ſave*
I ſo obliged am, that I would neither
Should be diſhonour'd, or wrong done to either :
And, LORD, *as this,my chief deſign to be,*
Thou knoweſt, ſo vouchſafe to proſper me.
Betwixt Mount *Gebal* and Mount *Gerazim,*
At this day, to be placed, we do ſeem ;
And, 'tis yet in ſuſpence, whether or not
A *Bleſſing* or a *Curſe* will be our *lot:*
The firſt I hope for, and the laſt I fear,
Conſidering how ſtill qualifide we are :
And what a little change in us is made
By all the changes we have lately had.
If raging ſingly, *Avarice,Ambition,*
Self will, Prophaneneſs, Envy, Superſtition,
Hypocriſie and *Malice* we have found
Scarce tolerable ; what when they abound,

And

And are united, can be here expected,
(Or, may be rationally then effected)
But multiplied *Injuries* and *Scorn*,
Not eaſily expreſſed, much leſſ born?
If here ſhall be with wicked *Canaanites*,
A mixture of as wicked *Iſraelites*,
Whoſe ſins will be as many (if not more)
And greater, than they have been heretofore,
How can our expectations be much better,
Than either former puniſhments, or greater?
So bad, ſo mad, our proſecutions be,
(By all that yet appeareth unto mee)
As if we wilfully reſolv'd had bin
Againſt all ſpoke *without us*, or *within*,
Or whatſoe'er to us *Examples* teach,
Or *Conſcience*, by our *hopes* or *fears* doth preach.
But, if thoſe *Juglings* which obſerved are
By mee, ſhould unto ev'ry one appear,
All *Juglers* would unto contempt be brought;
They, who ſeem very wiſe,would fools be thought,
And many in themſelves grow doubtful whether
They to be pitied were, or ſcorned rather.
As great, as many, are the wrongs, the crimes,
The cruelties and falſhoods of theſe times,
As ever; and will ſuch continue ſtill,
Till *Truth* and *Errour*, and till *Good* and *Ill*,
Have plaid their *Maſters-prize*; to which intent
Their forces univerſally are bent
Againſt each other. From falſe hearts proceeds
Falſhood in *words*, and wickedneſs in *deeds*;
And whilſt we talk of *Righteouſneſs* and *Peace*,
They, who concealed their maliciouſneſs
VVith fair *deportments* do anew begin
So to declare what they have alwaies bin,

As

As makes, in many, inlets to ſome fear,
That, till it endeth in a *Maſſacre*,
No *Vengeance* will their projects terminate,
Or ſet a laſting period to their hate.
A *bloodleſs Maſſacre* here is already
Begun among us, and it will be bloody
VVhen you perceive admittance of thoſe *Strangers*,
VVho firſt begun our plagues, renew our dangers;
And then, they who ſuppoſ'd their perſons free,
VVill with the reſt, in equal perils be:
For, *boundleſs luſtings*, miſchiefs will beget,
VVhich lye within the womb unheeded yet,
Where *Sin* and *Death* are twins conceiv'd together
Though born a little while before each other;
And, will in very ugly ſhapes be found
In many places, ere this year goes round;
Portended, and attended in ſtrange wiſe,
VVith *Omnious Events*, and *Prodigies*.
Wee ſhall ſee *Gown-men* tread on *Men of VVar*,
High Courts of Juſtice called to the *Bar*;
Thoſe, of whom no man lately ſtood in dread,
Arraign the Living, and condemn the Dead:
Make *Martyrs*, *Saints* and *Reprobates* of thoſe
VVhoſe good or bad condition no man knows;
And act ſuch things as never yet were done
VVithin this *Clymate* ſince the world begun.
Yet,heed this, you, who with a ſober mind
Seek *peace*, and are not factiouſly inclin'd,
(And you, whoſe *principle* is to repair
VVhat is decay'd, with no worſe Tools than *prayer*)
VVith *Chriſtian patience* bear the *Viſitation*
VVhich is allotted to this Generation;
And know, that as now *Nature* runs the race
By her deſigned, ſo ſhall alſo *Grace*

Purſue

Purſue her *courſe*, to purge us in theſe *fires*,
For that perfection whereto Faith aſpires.
Strive by renewing of your *ſelf-denials*,
To bear with conſtancy your *fiery trials*,
Which muſt be undergone: for they appear
In ſhew more painful than in proof they are;
As their experience found, who in times paſt
Have into *Babels* Fornaces been caſt,
When they were ſeven times heated; and as wee
May peradventure find, ere long 'twill be.
Be not afraid of your own *ſins*; for they
On your repentance will be done away:
Nor be diſcouraged, though your Foes at large
Shall ſum them up, and lay unto your charge
Falſe imputations alſo: for, with eaſe
Both *Saints* and *Reprobates* of whom they pleaſe
The *Vulgar* make: and,if *prophane men* ſhall
Be Judges betwixt *David* and King *Saul*,
The ſins of *David* might be made appear
As many and much greater than *Sauls* were;
And He, upon whoſe ſide GOD ſentence gave,
Amongſt moſt men, the leaſt eſteem would have.
But, GOD obſerv'd his heart; purg'd what did flow
From *humane frailty*, as he purgeth now
VVith ſharp corrections, the late crying crimes
Of *Saints* prevaricating in theſe times.
Judgement,in our days,at GOD's *houſe* begins,
Who takes ſuch notice of our many ſins,
That ſince we would not mend when we were chid-
He will no longer now let them be hidden (den,
Or go unpuniſh'd: but we, that each other
Provok'd to ſin, ſhall puniſh one another.
Me blame not then, if I touch here and there,
Thoſe failings on all ſides which cauſes were

Of

Of what we ſuffer: for, GOD will be known
By doing Juſtice; and we ought to own
Our great Tranſgreſſions, and not ſeek to hide
Thoſe Crimes, for which he lays ev'n Kings aſide,
As well as other men; that all may know
He giveth *equal dooms* to high and low.
Though, therefore, we ſometimes a vail may caſt
O'er *faulty Rulers*, whilſt their *pow'r* doth laſt,
To keep them from contempt, leſt their diſgrace
May cauſe infringement of the *Common Peace*,
VVe muſt not counter-act what GOD will do,
VVhen he reproves them, and removes them too:
But, ſuff'ring with them by commiſeration,
As being worthy of like condemnation,
Give GOD the glory, with our Pens and Breath,
For what's intended by their ſhame or death.
A ſickneſs which is *Epidemical*
(In ſome degree) hath ſeized upon all,
And, eaſe we cannot have, till that hath wrought
VVhich to procure a remedy is brought.
VVhen *Cures* are to *diſtempers* firſt appli'd,
VVe muſt expect, more torments to abide
Than if we felt our *Maladies* alone,
VVithout a *Medicine* working thereupon.
Of our *malignant humours* to be eas'd,
To take ſome poys'nous Drugs we muſt be pleas'd;
For, our *Phyſician*, who doth truly know
Their and our Natures, hath preſcribed ſo.
Diſeaſes otherwhile need *letting bloud*,
Though with what is corrupt, that which is good
Seems alſo loſt: *Gangrenes* require ſometimes
To ſave the *Whole*, by cutting off of *Limbs*.
Yea, otherwhile a welfare doth redound
In common, when that ſuffers which is ſound;
And

And, once when ſick to death the *Body* lay,
'Twas cur'd by taking of the Head away.
GOD, who of evil things can make good uſes,
And, by what is *unwholſome*, Health produces,
Vouchſafeth to make paſſage now and then,
To *ſignal bleſſings*, by the *ſins* of men;
As when the ſons of *Jacob*, who inſlaved
Their Brother, were thereby, from Famine ſaved.
VVhich teacheth us, to be contented ſtill
To let him act, both *when* and *how he will*;
To ſearch into our own corruptions nearly,
And not to cenſure any too ſeverely.
Since unto every one it may be known,
That, no mans fault, ſo harms as his own:
Let over-*bitter Cenſures* be ſuſpended,
When you perceive a *Brother* hath offended
By raſhneſs, or through frailty, (though in that
VVhich to our *Common VVelfare* doth relate)
Spare not the ſin a jot, but ſpare the man
(Who'er) as much as poſſibly you can,
Till ſome *Concomitancies* or th' *Event*
Aſſures that malice was in his intent:
And, though that may appear, aſſume not then,
A pow'r to judge, belonging not to men: (him,
Becauſe, for ought you know, God might bereave
Of counſel, or unto himſelf then leave him,
For our Tranſgreſſions paſt; and to let in
A *publick mercy*, by his *private ſin*;
Thereby to humble us, and make us know
That all our *VVeal* from his *meer Grace* doth flow;
And, that the ſins of others to our peace
As helpful were, as our own *Righteouſneſs*.
In former *times* and *cauſes*, it was ſo,
The *Ægyptian Mid-wives*, *Rahab*, *Jael* too,
Did

Did things which in their nature ſinful are,
Yet not alone by GOD made uſeful were
To ſave his people, but he alſo ſaith,
That ev'n thoſe actions were products of Faith.
And, in theſe times perhaps here have been ſuch,
Whereon, if I with modeſty ſhall touch,
Let me be blameleſs ; for, with good intent
VVhat GOD permits for our experiment,
I here will mention, and to make it known,
That there is nothing meerly of our own,
Or which is in us either good or evil,
By *Nature* or ſuggeſtions of the *Devil*,
That ſtops or furthers ought which GOD will do,
Though our concurrence he requires thereto
So far, as with his Will he us acquaints,
Or, bounds, by *unreſiſtable reſtraints*:
For, when we are enjoyn'd to *that* or *this*,
It is for our advantage, not for his,
Of us requir'd ; yea though we bounded be
By *Precepts*, *Rules* or *Laws*, ſo is not he.
As he himſelf ſhall pleaſe he can effect
His *Ends*, whatere we do, or ſhall neglect ;
And, when againſt us any Foe prevails,
It is becauſe *we*, not becauſe he fails.
In all our late *conteſts*, 'tis hard to ſay,
Wether our *Vice* or *Vertues* made beſt way
To that *Deſign*, whereby to paſs were brought
Thoſe, which our beſt *Atchievments* have been
Or,whether led by Folly or ſound Reaſon(thought;
By *Fraud* or *Force*,by *Faithfulneſs* or *Treaſon*
We proſpered moſt : and 'tis not yet agreed
By all men, who our *perſecutions* heed,
Whether that which befell us at the firſt,
Or at the laſt, will prove the beſt or worſt.

The

The *Louſe* or *Lion*, *Black Dogs*, or the *White*,
Moſt miſchievouſly either fawn or bite ;
Which Party moſt needs pardon for their Sin,
Upon which ſide there hath moſt Traytors been ;
Or, whether their Deſerts are worſt or beſt
VVho ſhall be honour'd moſt, or moſt diſgrac't ;
For,though we know what Cauſes men did own,
With what heart they did act them, 'tis unknown.
Prodigious Fruits in theſe times have been born ;
Crabs on the *Vine*, and *Grapes* upon the *Thorn* ;
And, *Men* and *Cauſes*, whether good or bad,
Of *Weal* and *Woe*, by turns, like ſhares have had,
To teach, that our late Changes have ſucceeded
For ſome *ends*, which ought better to be heeded.
By one *Irregularity*, we see
That, here in *two months* more *progreſſions* be
In order to the Temporary *peace*
VVhich moſt men are deſirous to poſſeſs,
Then all our *Pow'rs* and *Vertues*, *Wit* and *Coſt*
Had brought to paſs, in twenty years almoſt ;
And we according to late promiſings,
See creeping Motions toward ſome ſuch things
As are expected : but, they to and fro,
Forward and backward, in their motion go
So doubtfully, that 'tis as yet uncertain
What Reſolutions are behind the Curtain.
As doubtful 'tis, whether more praiſe or blame
To them belong, who firſt contriv'd the ſame ;
Whether the *Conſequence*, or that which firſt
Thereto made paſſage, will prove beſt or worſt ;
And whether want of *pre-conditioning*
Will bring at length, moſt damage to the *King*
And his Old Party, or elſe unto thoſe
VVho did his *Entrance* heretofere oppoſe :

For

For *Acts unjuſt*, are oft well carried on,
And many righteous things unjuſtly done:
Some things likewiſe there be reſembling *Sand*,
VVhich he that graſpeth with an open hand,
May therewith lode his palm: but, if he gripe
Too hard, 'twill all between his fingers ſlip.
Concerning that *proceed*, which brought to paſs
The *Change*, which lately here effected was,
Some ſcruplings have been made: But, on the *Fact*,
Or upon them who put the ſame in Act,
I'll nothing peremptorily declare,
Though therein, an *Obliquity* there were;
Becauſe, means fail'd me, whereby to inſpect,
Ought further, than into the *ſingle Act*;
That, by the *Circumſtances* I might ſee
What *Motives* to their hearts propos'd might be;
VVhat *Spirit* led them, and what ſtreights they paſt
To that, which was reſolved on at laſt:
For, in ſuch *Caſes*, what they ought to do,
Wiſe men are oft to ſeek, and *good men* too.
If they who were chief *Inſtruments* in that
VVhich wrought the *Change*, that we have ſeen of late,
Sought only and unfeignedly that end,
VVhereto all *Truſts* and Actions ought to tend,
And were but *Circumſtantially* to blame,
In plotting or purſuing of the ſame,
Their fault (if any) is a *Venial Crime*,
For which there may be made another time
Amends to *Sufferers*; that perhaps may more
Secure them, than they were ſecur'd before.
Their *Fault* was but an errour of a *man*,
VVhich well the *King* may pardon: for, I can;
Becauſe, I know, what ere they did intend,
GOD will have glory by it, in the end;

And

And, all theſe *Nations* future welfare too,
If they neglect not, what is yet to do.
But, they whoſe *Truſt*, theſe *Truſtees* did abuſe
Them, cannot peradventure ſo excuſe;
And (I beleeve) more wiſe than heretofore,
VVill henceforth never truſt *Good Fellow* more;
Nor *Peaſant*, *Peer*, *Prieſt*, *Prince*, or *Parliament*,
VVith that which may produce a Detriment
To *common Int'reſt* (till by some *condition*
To them ſecur'd, they ſhall ſecure fruition
Of ſuch *Concernments*) if, once more they may
Recover that which they did fool away.
But, that's impoſſible, as things now ſtand;
And, ſhould GOD take the *pow'r* out of his hand
Who graſps it now, they who ſhall next enjoy it,
No better peradventure would employ it
Than others did. GOD therefore, keeps us from
Another *Change*, until his *Kingdom* come,
Except a change of hearts; and at this time,
Of his *probation*, let his Grace, in him
Be ſo effectual, that he may endeavour
To ſettle here, a righteous throne for ever.
For, ev'ry man that lives (at firſt or laſt)
Before a *Final Doom* on him is paſt,
Hath in his life-time, once (at leaſt) an hour
VVherein our gracious God, vouchſafes him pow'r
To *aſk and have*; and to elect that path
VVhich leads to *weal* or *wo*, to *life* or *death*:
Yea, always at ſuch times, GOD, who firſt loves,
The ſoul of ev'ry *humane-creature* proves;
And, thoſe, who then, by giving him their heart,
(Though with much failing) do perform their part,
He will enable, and aſſiſt them ſtill
By his *preventing Grace*, to do his will.

C For

For they, as often as they go aſtray,
Shall either hear a VOICE *within them* ſay,
(Or elſe *behind them* ;) *Of that courſe beware* ;
Return, or thou art loſt ; *thy way lies there,*
Which leads to ſafety. Thus the *Spirit* preacheth,
And by means extraordinary teacheth
Where *common means* fail : and till men contemn
His *Holy Spirit,* God forſakes not them :
But, afterward, indeed, although the ſame
He ſometimes ſpeaks, 'tis to increaſe their ſhame,
Or others to inſtruct : for, then such *Voices*
Are ſo drown'd by the *Whiſperings* and *Noiſes*
Of *carnal things*, that all is ſpoke in vain,
Which to their *weal* or *ſafety* may pertain.
The *King* by ſuch temptations, and ſo many
Beleagur'd ſeems, as never were by any
With conſtancy and without foil withſtood,
Save by him, who was GOD with *fleſh and bloud* :
For, he ſtands now expos'd to ev'ry evil,
(Ev'n in the Front) whereby *World, Fleſh*, or *Devil,*
May him aſſault ; and with him 'twill go hard,
Unleſs, GOD ſends him in, an *Angel-guard* ;
Which (if it be his pleaſure) that he may,
My heart unfeignedly doth often pray ;
And that, at this time, he ſubmit his will,
The mind of God, ſincerely to fulfil :
For, I beleeve, that as it did with *Saul,*
(On his *probation-day,* long ſince befall)
Theſe *Kingdoms* will eſtabliſh'd be to him,
As he with GOD complyeth at this time.
Fair *Opportunities* this preſent day
Are offer'd, which if he let ſlip away,
We have but hitherto a courſe begun,
Whereby we may at laſt be more undone :

And

And though he ſhould become ten times as ſtrong
In things which to a *carnal ſtrength* belong,
It will to ſettle him prevayl no more
Than ſuch *pow'rs* have prevailed heretofore:
Nor will it, when moſt mighty he appears
To others, from his own heart, keep out fears
Of things not to be feared; but at length
Make him, perhaps, afraid of his own *ſtrength*:
And that which by a *Trifle* hath been loſt,
VVill be recover'd with as little coſt
As when 'twas won, aſſoon as their deſpight,
Their ſins and inſolencies are at height,
VVho ſhall by petulant exaſperations,
(Beyond the common patience of theſe *Nations*)
Abuſe his *Grace*, and turn their late *ſucceſs*
Into oppreſſion, pride, and wantonneſs.
This,ſeems by ſome endeavour'd (having ends
Repugnant untowhat the *King* intends)
Who do proceed (as if that for the nonce)
To make all *Suff'rers* deſperate at once,
By gelding and delaying of the *Grace*,
For which the *King* ſpontaneouſly did paſs
His *Royal Word*: And, this may an *Event*
Produce, at laſt, whereof ſome will repent
When 'tis too late; ſince *Maſtives* brook it worſe
To be o're-much provokt, then *Fawning Curs*.
All *vengeance* doth to GOD alone belong:
But, few remember this, when they have wrong.
An *Engliſh temper* doth that life diſdain
VVhich is depriv'd of what ſhould Life maintain:
And whatſo'er is menaced or follows,
Some,in deſpight of Hang-man, Rope and Gallows,
VVill any thing attempt, to vindicate
Themſelves from ſcorn when rob'd of their Eſtate:

And they have little *prudence*, who conceive
Bees will be quiet, when both from their Hive
And Honey they are forc'd: or, that ſmall things
(VVhen they are many, and have many ſtings)
Are ſafely ſlighted; for, there hath ſucceeded
Much miſchief where this *Caution* was unheeded:
And probable it ſeems, that if the *King*
Defers what's hop'd for, now, but till next *Spring*,
Deſtroying many thouſand Families
By vacating their juſt *Securities*,
(For what was bought or lent, to ſave theſe Lands
From deſolation, when into their hands
The *Supreme pow'r* did ſlip by GOD's permiſſion,
VVho then had caſt him out of his poſſeſſions)
It will not be the next way to that *peace*
VVhich many yet are hopeful to poſſeſs;
Or have a *conſequent*, to anſwer that
Great *Mercy*, whichGOD hath vouchſaf'd of late.
If, for performing that which both *Divine*,
And *Humane Laws* did warrant and enjoyn,
(To wit, obedience to thoſe Pow'rs that were
In being) he from *Innocents* doth tear
Their Livelihoods; and their poſterity
Expoſeth unto ſcorn and beggery,
For having done their duties unto them
VVhom GOD advanced by debaſing him,
(And when he ſo unable was to give them
Protection, or from their hand to reprieve them,
That at the ſame time, he himſelf was glad
To ſeek a *Refuge* where it might be had)
It will not ſeem to be an *Act of Grace*,
That correſponds with what expected was
Before *Monck* gave us up into his power;
And made our *Truſtees* much more his, than our.

If

If he ſhall lay an over-heavy weight
On thoſe, whom he had left in ſuch a ſtreight,
VVithout their fault (except a fault it were
To loſe, what they to keep unable were)
Or, if he ſhall, as other men have done,
Loſe thoſe Advantages that he hath won
By Angling for a *Frog* till from his Net
The *Fiſhes* now incloſed forth ſhall get;
Young Counſellors may prove to him as bad
As thoſe which fooliſh *Rehoboam* had.
But, this is more than probable (altho
The *Prieſts* and *Prophets* dare not tell him ſo,
VVho now moſt fawn upon him) that, even all
GOD's Condeſcentions are conditional;
And, that now or hereafter, their ſucceſs
VVill to his *weal* or *woe* add more or leſs,
Accordingly as he, and as theſe *Nations*
Improve at this day, *His* and their *Probations*.
VVhich *Truth* moſt men beleeve not, or forget;
And, that makes mee ſo often mention it.
GOD gave unto his people, on conditions,
The Land of *Promiſe*, to be their poſſeſſions;
And, for their not performing of the ſame,
They *Vagabonds* throughout the world became.
Upon *conditions* alſo, *Solomon*
Had promiſe of an *everlaſting Throne*:
VVhich he neglecting, ere the third deſcent,
Ten parts of twelve were from his *Kingdome* rent.
Yea, wicked *Jeroboam* might have had
A ſettlement on him for ever made,
Upon the like *conditions*: and, ſo may
This *King*; but never any other way.
If he comes hither with the ſelf-ſame heart,
VVith which, he did, in likelihood depart;

New cover'd over with a fairer ſkin,
And fully fraughted with *Revenge* within :
If he ſhall make his *Royal Word* a ſnare,
If he by hopes delayed nouriſh *fear*
In ſtead of *love*; by mental Reſervations,
(Or by deceiveable Equivocations)
His *promiſe* vacates; or, if what he ſwore
In preſence of his *Sov'raign* heretofore ;
Or, if he ſhall confine to other brests
These *Acts of Grace*, which to his *Intereſts*
Will moſt advantage give, when it is known
The *pardons* which he granteth are his own :
If he refers his *Juſtice* to their Zeal
Who may prefer their *Ends* before his *Weal*,
Until it ſhall unhappily deſtroy
That *new-ſprung hope* which many yet enjoy ;
And by converting it into deſpair,
Blaſts that in *Autumn*, whereof blowings fair
Appear this *Spring*; we may thereby perchance,
Ere many *Springs* compelled be to dance
Another *Matachin*. If, GOD ſo pleaſe,
I wiſh and pray it may be otherwiſe ;
And that this might be weigh'd : for, on this BALL
None are ſo firmly fixt, but they may fall
If *Righteouſneſs* and *Truth* ſupport them not,
What other *prop* ſoever they have got.
We have a ſight of this days joy and ſorrow,
But no man knows what will befall to morrow :
And ſhould GOD be as rigorous as men,
That which is done, would be undone agen.
I do beleeve, that (not excepting any)
All men of great *Offences*, and of many
Are guilty. And, I do ſuppoſe the *King*
Hath not been free from blame in every thing.

To

To him there may, either by *men*, or *heaven*,
Be ſomewhat on the ſcores, to be forgiven
As well as to the *People*: ſecret crimes
May be in former, or in latter times
Committed, wherein either he miſdid,
Or his *Progenitors*,which yet are hid,
And muſt be expiated, ere that *Reſt*
Whereat we aym, will fully be poſſeſt;
And have an Expiation by *meer Grace*,
Or by that *pennance* through which others paſs.
In order whereunto, GOD now perchance
Him, to his *Fathers Throne* doth re-advance;
Either a new *progreſſion* to begin,
Or elſe to fill the meaſure of their ſin;
And puniſh us, till ripen'd, he, or we,
Or both, for *Grace*, or for *Deſtruction* be.
If penitence allay not that fierce wrath,
Whereto our wickedneſs provok'd him hath,
There will impartial ſearch be made, by GOD,
As well for *common*, as for *Royal bloud*;
Yea,ſearch on both ſides,both for *bloud* and *treaſon*,
When equal Retributions are in ſeaſon:
And, as much guiltineſs if he ſhall then
In *Kings* diſcover, as in *common men*,
Their Judges vindicate from guilt he ſhall,
Though them we *murtherers* and *traytors* call;
And, their bloud, if it guiltleſly be ſhed,
Will cry as loud to GOD as *Abels* did.
What will it profit then, if there be none
To queſtion them on earth: for ought miſdone,
When they ſhall know, and truly underſtand,
On what ſad terms, they fall into GOD's hand;
Who ſhall the more offend, becauſe they were
More by him priviledg'd than others are?

GOD will not then be mockt, whatever they
Shall dream,who put the thought thereof away;
Or whatſo'er a *Prophet in Lawn Sleeves*
Of Kings and their *Immunities* believes:
And though their *Nobles* alſo flatter them,
As *Judahs* did King *Joaſh*, in his time.
Hereof I would be his *Remembrancer*,
If in the place of ſome of thoſe I were
VVho ought to do it: yea, as now I am,
I had adventur'd to perform the ſame,
But that I lately have conceiv'd a thought,
Theſe *Lines* will timely to his view be brought,
By ſuch a hand, as from it with reſpect
It may be taken, and have good effect.
And, if theſe *Cautions* he ſhall not contemn,
(Expreſſed in true Loyalty to him)
I may have hope, that *Juſtice* to obtain
VVhich I have elſewhere ſought long time in vain;
And finde it to be made a *real ſign*
Of his, and *publick peace*, as well as mine.
For, all I ſhall expect will be no more
But, that, he make me neither rich nor poor;
And mee within that Grace would comprehend,
VVhich he to ſome of thoſe doth yet extend,
VVho both by their *Examples* and *Command*
Firſt drew mee with his *Oppoſites* to ſtand;
And who, if I miſ-acted, did thereby
Contract ten times a greater guilt than I.
But, ſo the *publick peace* advanc'd may be
Hereby, let what GOD will befall to mee.
To make their merits and demerits even,
They ſhould *love much*, to whom *much is forgiven*:
Yet, ſome to whom he hath forgiven leaſt,
May love as well as they who love him beſt;

And

And, better too perhaps, when they behold
Hee executes that *Juſtice* which he ſhould;
With conſtancy purſuing, what, more tends
To *publick Welfare*, than to ſerve his *ends*.
How theſe things may concern him, he beſt knows
Next GOD, who will (I hope) his heart diſpoſe
To chuſe the way propoſed at this time,
And to purſue the ſame, enable him.
Becauſe, unleſs at this time, that *probation*
For which GOD hath vouchſaf'd his *Reſtoration*,
Produceth what with thoſe ends may accord,
For which he was by *Providence* reſtor'd,
He'll turn the Wheel, which hath ſo oft gone round,
Till men according to his heart be found
To rule his *People*; to direct his *Sheep*;
To act his *Will*, and their own Vows to keep.
Herein hath been much *failing*: and, I fear,
Ev'n for that *Covenants breach*, which many jeer,
And impudently ſleight, GOD from this Land
Will not remove his now correcting hand,
Till a true repentance he ſhall bring
For that ſin, *People*, *Parliament* and *King*.
A *Judgement* at this preſent is begun,
Which will extend to all ere it be done;
Ev'n unto thoſe who execute his *doom*
On them, on whom it has already come;
(Yea, ſignally, in ſome reſpect or other,
To perſons or eſtates, to friend or brother)
If they whom it concerns do not amend
What is miſdone; wave, what they miſ-intend;
And hearken to GOD's Voice in this their day
Of *Tryal*; and as (if they will) they may:
For GOD though much provokt, ſtill giveth ſpace
Twixt ev'ry *Judgement*, for *preventing-grace*:

And

And now, to be a *Cautional* to him,
(As his *Corrections* lately were to them
Who reigned laſt) this King,ſhal ſee them ſcourg'd
VVho ſcourged him, until their ſins be purg'd,
God having caſt his Predeceſſors out,
For their, and alſo for our ſins (no doubt)
Them, with an *Iron Rod* begins to ſtrike ;
To ſhew, that *ſin* he hates in all alike,
And make it known that he will no man ſpare,
(Though one of his own *Houſhold* he appear)
If he ſhall ſcandalouſly give offence
In any kind, without true penitence.
A *dreadful Judgement* he hath brought on thoſe,
VVho made of *Piety*, the faireſt ſhows ;
And they,as traytors to their *King*, are now
By thoſe purſued, whom they did purſue
As traytors to their *Country* ; and their *Laws*,
Yea their own *Swords*, turn Foes unto their *Cauſe*:
And they who lately, nor to friend nor foe,
But for *by-ends*, would either *Juſtice* do,
Or *Mercy* ſhow, ſhall find in their diſtreſs,
That others will to them be mercileſs.
They, who were called *Saints* ; and may be ſuch,
Although their fayling hath been very much ;
Seem now the chief mark of GOD's *indignation*,
And cenſur'd are as ſons of *Reprobation* ;
Becauſe, they often had fore-warned been,
(Twice were caſt out of grace, and twice took in)
Are now depriv'd, a *third time*, of that pow'r
VVhich they abus'd to their own harm and our :
They are expos'd to ſuch extream diſgraces,
Such hazards of their goods,lands,lives and places,
And to ſuch ſcorns, that, never was there more
Contempt caſt upon any heretofore :

For

For, they, who as their *Chiefs* acknowledg'd them
(To their own ſhame) their perſons did contemn;
And, far beyond all preſidents, revile
Th' *Authority* they owned, ev'n the while
It was in *being*; though they did in that
Make, as it were a *Cloſe-ſtool* of their *Hat.*
Of all eſteem, they are now quite bereft,
And, in ſo ſad a plight have thouſands left,
Who truſted them with ev'ry thing they had,
That their own ſelves alone, they have not made
Thereby contemptible to *Foes* and *Friends*,
(Loſt their eſtates, their ſafeties, and their ends)
And ſuch confuſions brought, that few or none
Are ſure, they ſhall not thereby bee undone,
Or Damnified; but given cauſe likewiſe
To this, and times to come, ſo to deſpiſe
An *Engliſh Parliament*, that, if it get
No better credit than it hath, as yet,
It is in hazard to become a thing
As much abhorred, as the name of *King*
Was once in *Rome*; for their *prevarications*,
Their *ſelf-ends*, *falſhoods*, and *diſſimulations*
With *King* and *People* ſo deſtructive were,
And both to *Round-head* and to *Cavalier*
(As then diſtinguiſhed) that, if there be any,
Few *names* are left, whereof there be not many
Undone, at at leaſt damnified, either
In credit or eſtate, or both together :
And, by thoſe many thouſands now undone,
That miſchief, ſo, from man, to man,doth run,
That it infects three times as many more,
And may bring beggery to ev'ry door,
Beſides,thoſe quarrels which it may beget,
Whoſe ſad effects lye unperceived yet.

Some,

Some, who had been moſt faithful to their ſide,
They much oppreſt whilſt they were dignifi'd;
And, often when they did pretend a courſe
To cure their *Grievances*, they made them worſe.
Then, what by ſuch oppreſſed men from thoſe
Can look't for be, whom they purſu'd as foes,
But to be kikt out of the world, or trod
Into the dirt? Except, our gracious GOD
Hath now brought home the *King* to be a friend
To all men who did honeſtly intend?
And who, though in ſome things they did amiſſe,
Sin'd not with malice, or with wilfulneſs?
The *Kings* work will be now, both to *relieve*
And to *correct*, as cauſe, he ſhall perceive,
Without reſpect to perſons, or wrongs done,
Before a *Reconcilement* was begun;
Except ſo far forth onely, in relieving,
In recompencing, honouring, or giving,
As he's to thoſe men, who with him ingaged
In charity, and gratitude obliged,
Without deſtroying any in theſe *Nations*
VVho were ſubmiſſive to GOD's Diſpenſations;
And, who, were mov'd to that which they have done
By *Conſcience*, or by *Ignorance* alone,
VVithout malicious purpoſe or deſign,
Againſt a known *Law*, Moral or Divine.
And therefore, where reſpect is to be had
To ſuff'rers, and to ſatisfaction made;
The beſt *expedient* to prevent debates,
And ruining of many mens eſtates,
VVill either be, if we had ſuch *Truſtees*,
VVho by this *change*, life nor eſtates do leeſe,
(And by confederating long together
VVith publick ſpoils inriched one another,

Or,

Or may be proved guilty of a *Cheat*,
Which formerly did friend or foe defeat
Of his eſtate; or, to the *publick wrong*
More power aſſum'd, than did to them belong)
To cauſe, that, they to whom theſe gave offence,
May out of their eſtates have recompence;
For, why ſhould great Revenues be enjoy'd
By them, whoſe guilt hath guiltleſs men deſtroy'd?
Or rather, ſince that many among theſe
Were intermixt (who their miſcarriages
Oppoſed to their power) whom none knows how
From perſons guilty, to diſtinguiſh now:
Why ſhould not for the Credit of the Nation,
(For Juſtice ſake) and for the preſervation
Of *common peace*, all *parties* help to bear
Their heavy burthens who oppreſſed are?
For, ev'ry man among us, more or leſs,
Is ſome way guilty of this wickedneſs:
And GOD, if this courſe long defer wee ſhall,
His Vengeance will divide among us all.
Let therefore none, who in theſe ſuffering times
Shall ſcape the puniſhments due to their crimes,
Inſult o'er them that ſuffer, or ſuppoſe
Their proſp'ring from their well-deſerving flows.
Let them remember, and conſider well,
That they on whom the *Tower* of *Silo* fell,
No greater ſinners judged were than they
On whom it fell not; and think at this day
Some men may periſh, who have been more free
From guiltineſs, than moſt that ſaved be.
The *King*, together with his *Parliament*,
May pardon every kinde of puniſhment
For faults againſt themſelves; or any one,
Except for what is wilfully miſdone

Againſt

Againſt our Maker : but,nor he nor they,
Can take the guilt of any ſin away ;
And though hee may connive at ſome offences,
Or be deceiv'd as to mens innocencies,
Who by their cunning have found means of late
Themſelves with him to re-indintegrate :
Yet, thouſands know ſo well what they have done,
And felt ſo much of what enſu'd thereon,
That, though in charity, they do forgive
Their falſhood, they'l remember't whilſt they live.
Let them remember too, what they have done,
Leſt GOD bring *Vengeance* when we call for none,
Can any Peer or Commoner ſuppoſe,
Who, in the ſupream Council, ſate with thoſe
Who did the late unhappy war begin,
And by their *Declarations* drew us in,
(As men oblig'd in duty, to adhere
To them, in what they proſecuting were)
That, they are guiltleſs, though now blamed leſſe
Than others, who the ſame Cauſe did profeſſe ?
Can they be blameleſſe, who did with the firſt
Begin the *Quarrel*, and till nigh at worſt
Continue it ; not leaving on *Record*
Ought, whereby their diſſent might be declar'd ?
Nor ſought for them, a *ſaving*, or *protection*,
Who might be ruined by their defection ?
Doth it not greatly their crime aggravate,
That they vouchſaf'd not to capitulate,
That, *Innocents*, by their default abuſ'd,
Might to ſome ſafe condition be reduc'd ?
But rather, to their own deſigns made way,
By leaving them, to be the Spoilers prey ?
Though they forgot us, I ſuppoſe it fit
To mind them; leſt themſelves they may forget
When

When I am dead; and, therefore, I will here
Leave ſomewhat to be their *Remembrancer*.
Let them remember with conſideration,
With true repentance, and with due compaſſion,
How many thouſands (whilſt they live at reſt)
Are either quite deſtroyed, or oppreſt,
Either in Perſon, Credit, or Eſtate,
Whoſe aid they did not onely oft intreat,
But alſo (thereby to promote their end)
Compelled to contribute, pay and lend;
Yea, to engage their *Perſons* in their *Cauſe*,
Under pretence of Piety and Laws,
Whom they have now made innocently poor,
And forc'd to beg, or elſe to ſuffer more;
Whilſt they from all thoſe miſeries are clear,
VVhereof their *failings* chief occaſion were:
Not onely, making that an *Inſtrument*
To ruine them, which ruine ſhould prevent;
But alſo (probably) by their endeavour,
To make, and keep the people Slaves, for ever.
To write plain *Truth*, why ſhould I bee afraid?
By what man may it not be juſtly ſaid,
Our *publick faith* hath been the ſhamleſs'ſt Debter,
And throughout all theſe *Realms* the greateſt *Cheater*
That ever was; and that our *Parliaments*
Have been beyond all former Preſidents:
The worſt *Security* (and never more
VVill be confided in, as heretofore)
If unconfirm'd they leave what hath been bought,
And, what was juſtly ſold (as then 'twas thought?)
Or, if they make not recompence at leaſt
To thoſe, who by their actings are oppreſt?
For this is the ſame *Nation*, though the *Cauſe*
The *Governour*, and in ſome part the *Laws*
Are

Are changed now; GOD, who the wrong doth ſee,
Is yet the ſame, the ſame will alwaies be,
And both for what is ſuffered, and was done,
VVill proſecute the Judgement that's begun.
By meer *Cheats*, many thouſand *Families*
Destroyed are, and with complaints and cryes,
So fill mens ears,that they make all to grieve,
Save thoſe, who ſenſe of no Afflictions have
But of their own. The Children, do bemoan
Their Aged *Parents* helpleſly undone;
VVho, now have nothing leſt of what was theirs
To recompence their pitty, but ſad tears:
And, he, who thinks Life a gratuity
In ſuch a caſe,loves Life much more than I.
Suppoſing that's a *Mercy*, which to mee,
A barb'rous cruelty, appears to be.
Oh God! how are thy kindneſſes requited?
How in our ſuff'rings *are our foes delighted?*
How juſtly doſt thou many now condemn,
And puniſh, for wrongs done to ſome of them?
How are the Juſt *and* Unjuſt, *wrapt together*
In one Snare, to torment and plague each other?
It is beleev'd, that many men there were
VVhen *Innovations*, were beginning here,
VVho, being in themſelves malevolent,
(And for ſome private cauſes diſcontent)
Deſign'd and practiſ'd, how to bring to paſs
That, which their own, and our *Deſtruction* was:
But, here were many moe, who did indeavour
To qualifie the late infectious *Fever*
VVhich had diſtemper'd us; and to retain
The Loyality that ſeems renew'd again:
Yet, now an *Epidemical Diſeaſe*
Hath brought Confuſion upon ſome of *theſe*

As

As well as upon *them*, who ſin'd perchance
Much more through wilfulneſſe, then ignorance.
They, who did neither by their *deeds or words*,
By *counſel*, by their *pens*, or by their *ſwords*,
Begin thoſe *Innovations* in the *ſtate*,
VVhich have been proſecuted here of late;
No, nor ſo much as by a ſecret thought,
Contribute to thoſe Changes which were brought
Upon theſe *Iſlands*, till they were effected
By other men: they, whom themſelves ſubjected
Either but *paſſively*, to thoſe in power,
To ſcape thoſe miſchiefs which might them devour;
Or, *meerely actively*, to help prevent
An *Anarchy*, and Evils imminent;
(Which is no more then God's *law* doth command,
VVhen he makes alterations in a *L*and;
And hath been alſo, practis'd by all *Nations*
In every Kingdom, through all *Generations*,
VVhen either by his *grace*, or his *permiſſion*,
Hé brings a *poople* into our Condition.
Ev'n they who did no more, are made to ſhare
VVith thoſe, who *wilfully tranſgreſsors* were,
And *Murtherers*, and *Traytors* be reputed;
As if the Kingdom, which was conſtituted
Before theſe Changes had continued on,
And all which hath by *God* and *men* been done,
VVere but a Dream, of which, now they awake,
Men may at will, *Interpretations* make:
Or, as if *Actings*, in a time of *War*,
Were bounded, as in times of Peace they are:
VVhereas tis known, that, War doth ſilence all
Laws, either Civil or Municipal:
And, that, what then *Neceſſity* conſtrain'd,
May by the *Law of Nations* be maintain'd,

As juſtly, as thoſe contracts which are made
In times of peace by Laws which then we had;
Though they, perhaps, who ſhall have pow'r to do
What they themſelves pleaſe, will not have it ſo.
But, though we got not that, whereat we aim,
We thereto will continue ſtill our Claim,
And plead our *cauſe*; in hope,that *truth* and *reaſon*
May at this preſent, be declar'd in ſeaſon.
If *prudent men* collect, and weigh the matters
Which here my *Muſe* confuſedly now ſcatters,
(Becauſe at once within me I retain
More *Notions*, then by words I can make plain)
They may by them, if put together well
And duly heeded,my true meaning ſpell.
They, who with no *ſide* factiouſly, took part,
And onely, in ſincerity of heart,
Came to ſecure the *Soveraign Magiſtrate*,
VVhen call'd by thoſe, who were co-ordinate,
VVith him in pow'r: they,who had no intent
To make a breach 'twixt *King* and *Parliament*,
But, faithfully did ſerve them both together,
To have preſerved their *lawful Rights* to either,
And cannot be by *conſcience law* or *reaſon*;
Delinquents any way (much leſs for *Treaſon*)
Againſt their *Prince*,for giving aid to thoſe
VVhom he himſelf authoriz'd to be choſe
For his chief *Councell*, and whom likewiſe, he
Made *everlaſting Senators* to be,
Impowr'd to make Laws everlaſting too,
Until their own *Act* ſhould themſelves undo:
They, who did thoſe obey, whom to withſtand,
(although made active by the *Kings* command)
Hath puniſh't been with Death; ev'n ſome of theſe
Though acting alſo, with good Conſciences,

For

For this *Obedience*, ſuffer'd with the firſt,
And may have alſo Lots amongſt the worſt
On both ſides; which to me appears, at leaſt
Injuſtice, or no *Mercy*, at the beſt.
G O D may correct us thus, and juſtly too,
Though to our *King* and *Countrey* we have true
Continued in the Main: for, in his ſight
There are demerits in the moſt upright,
VVhich needs the *Rod*; and he chaſtiſes thoſe
Whom he befriended, by their greateſt *Foes*;
Becauſe, not ſeldome times they gave to them
VVho were his *Foes*, occaſions to blaſpheme;
His grace and his *long-ſufferings* much abus'd
His timely *Premonitions* oft refuſe
For, very oft, and very many wayes
They had *Fore-warnings*, of what in theſe dayes
Is brought upon them; and, as many times
As GOD forgave them, they renew'd their Crimes.
VVhen therefore they had long without diſregard,
GOD's *meſſengers* in ordinary heard;
VVhen, ſuch as they themſelves did moſt eſteem,
And thoſe who preacht in ſeaſon unto them
Upon their ſolemne Faſts, or feaſting-days,
They only thankt, but follow'd on their ways.
Then, (as he doth, at firſt, with *Infidels,*)
By ſignes prodigious, and by miracles,
He proved them: but, Pagans heretofore
Have by that means, been wrought upon much more
To warn them, and reprove them, he ſent, then
A company of deſpicable men,
VVho, though deſpis'd and houted at, they are,
(And to the greateſt number do appear
Phanaticks) were the *meſſengers* of God,
And ſuch, as he found fit to ſend abroad

To ſuch a *People*, and at ſuch a ſeaſon
As this, wherein, *Rime* works as much as *Reaſon*;
And manifeſts, 'tis ſuch a time with us,
As when GOD's *Prophets* ſeem'd ridiculous
Unto the *Jews*, by acting before them
Such *Signs*, as made them more their words contemn.
Among ſuch like, he hath permitted me,
Not only their *Premonitor* to be,
But, likewiſe, to ſee, what I fore-expreſt
Fulfill'd ; and hear it, by themſelves confeſt :
For, I took once, or oftner, ev'ry year,
Occaſion to be their *Remembrancer* ;
And, publickly declared what I knew
To be miſdone, and what things would enſue
If not prevented . but moſt did deride
My timely Cautions : Vanity and Pride,
Made ineffectual all my pains to be,
And, not a little miſchievous to me.
Yet, ſtill I perſevered in declaring
What they were *doing*, and GOD was preparing.
Now fourteen years ago, with ſmall regard,
My *Engliſh Opobalſamum* declar'd,
What would befall them; and, there, is recorded
Among ſuch like *Expreſſions*, one, thus worded,

Opobalſamum Anglicanum,
Page 20.

——————*Which ſide ſoever ſhall prevail,*
We have a miſchief ſetling by entail
On us, and on our heirs: For, *in heart*
You do unite (though corporally apart)
And joyn by cloſe Compliances in one,
In hope to compaſs what you have begun,

Which

Which is nor worſe nor better, but to raiſe
Your houſes, both by good and evil waies:
And for that end, to ruine you would bring
Law, Goſpel, People, Parliament *and* King,
But ere this hope effected you ſhall ſee,
Hark, Traytors, *what your deſtiny ſhall be,*
Heed and obſerve it; for it is the Doom,
VVill, will without all peradventure come
Upon your heads, who have your truſt betray'd,
Oppreſſions on your faithfull Servants *laid;*
And multiplied your wealth with greedineſſe;
By preying on your Country in diſtreſſe.
And, this it is; He, that ſuch wrongs requites,
Will give you portions *among* Hypocrites.
Your Pride *ſhall ſuddenly by ſhame be follow'd;*
You ſhall ſpew up the Gobbets you have ſwallow'd;
Yonr way ſhall periſh, *&c.*
Unto that book, wherein this is expreſt,
I will refer you to peruſe the reſt.

The *preface* to my SALT on SALT, records
A *Hint* to that end, in theſe following words.

Laſt year I ſent a Flaſh *which is let paſſe*
Unheeded, as a thing that never was;
Now follows the Report, *or,* Clap of Thunder
Which have been ſeen and heard, thus far a ſunder,
To give the longer Warning *: for, the* Shot,
And Thunderbolts (*if* Grace *prevent it not*)
VVill next *year flee among you. God, amend us;*
And then I am aſſur'd, he will defend us.

Moreover, I, *ten months,* now paſt, foretold
That, *nine months* longer if defer they ſhould

Their Duties, and neglect the Grace twice ſhown,
They, and their projects will be overthrown,
As now they are ; and that they ſhould be in
That P*urgatory* which doth now begin.
The *premonition* publiſhed laſt year
To that effect, ſhall be repeated here.

See Fpiſtolium Vagum-proſa-metricum
Page 20

Let them remember, he that ſtands may fall,
That ev'ry promiſe *is* conditional ;
And, that God's promiſes *will be to them*
Perform'd, as they to others *and to* Him
Perform their promiſes: *for, though a wrong*
He oft forgiveth, and forbeareth long,
There is a ſet time, *which now drawеth near,*
VVherein, he will no longer ſo forbear.
Let no man ſlight this Caution, *though by him*
Divulged, who may deſpicable ſeem :
For in theſe days, it often comes to paſſe,
That God ſpeaks (*as to* Balaam *by his Aſſe*)
To Wiſeſt men, *by thoſe whom* fools *they deem* ;
To Kings, *by perſons that ignoble ſeem* ;
And, if their VVills, *as wilfully as he*
They ſtill purſue, like his their ends will be.
This Pow'r *now ruling,reigns by God*'s Commiſſion;
Yet, not without a fore-premiſ'd condition:
For, by Unrighteouſneſs *it ſhall not ſtand,*
Though it were as the Signet *on his hand.*
If they themſelves with outward waſhings *flatter,*
And, ſhall not cleanſe the inſide of the platter :
If thoſe Defects of Juſtice *and* Compaſſion
Which lately brought confuſion on this Nation,

Be

Be *not forthwith repair'd in ſome degree,*
(*As means by* God's Grace *will vouchſafed be*)
And if a Model *truely genuine,*
This Auguſt *ſixteen hundred fifty nine,*
Be not conceiv'd, and fully born,before
The time exceeds the end of nine months *more,*
VVith all the eſſential parts of ſuch a thing
As may receive a timely perfecting
To qualifie the rage that will encreaſe
The breaches *made into the* Common Peace;
Then all that this pow'r thenceforth can endevour,
Will either be a Nullity *for ever,*
Or elſe, a furth'rance to that horrid pother
Which will make facile entrance for another
Oppreſſing Hand, that, will but Juſtice *do*
So far, as Vengeance *doth extend unto.*
But leaſt you think it was by *Accident*
That this *preſage* hath had a *Conſequent*
Juſt at the time foretold, the ſame book ſhew'd,
In what *mode alſo,* that which hath inſued
Should viſit them: heed therefore, and compare
What's now begun, with what theſe Lines declare.

In the Book laſt mentioned,
Page 24.

To cure thoſe Frenzies, *for his future glory,*
GOD *is preparing a* New Purgatory
To purge what may be purged from the droſſe,
That of the pure Gold *there may be no loſſe;*
The Judgements *now beginning ſhall go round,*
And through theſe Iſlands, *till all thoſe are found*
Who have been falſe in that which they profeſt
To GOD, *or to the* publick intereſt.

From houſe to houſe, from man *to man, they ſhall,*
Proceſſion make, till they have ſeiz'd on all,
All ſhall be proved, whether poor they be,
Or rich, or of a high or low degree,
By outward, *or by* inward fiery Trials,
Till they are brought to real Self-denials.
'Twixt GOD and them, through Mercy to repent
Their Failings, *or to* outward puniſhment.
Thoſe, wha ſhall in this Iſland ſcape his hand,
Vengeance *will ſeize on, in a* Forreign Land;
The foes of Peace *among the* common Rout,
A Peſtilence *or* Famine *ſhall finde out:*
They who have ſhuffled from the Souldiers fury,
Shall fall into the mercy of a Jury;
And, when they from the ſword are in ſome hope
To ſcape, ſhall then be hampered in a Rope.
The Miſchiefs which they ſhunned in the Street,
Within a ſecret Chamber *they ſhall meet.*
Thoſe men whom nothing publickly *purſues,*
Their Conſciences *in* private *ſhall* accuſe.
They, who immoveably do think to ſtand,
Shall fall without the motion of a hand;
And when the things they fear'd cannot annoy them.
That, which they ſleight, and fear'd not, ſhall deſtroy
[*them.*

I told them likewiſe, that their groſs neglect
Of *Juſtice* as to me, would have effect
Upon themſelves, that, what to me and mine
They ſuffered to befal, would be a *ſigne*
Of what their *lot* muſt be; and when it ſhould
So come to paſs, my SALT on SALT foretold.
In theſe words, Page 47.

That this bears date, the laſt day of September,
In ſixteen hundred fifty eight, *remember*;

And

And that, a Reconcilement *be before*
We have provok'd GOD's patience one year more,
Leſt I my ſelf be made another ſigne
Of what the former Symptomes *pre-divine:*
For, thoſe Confuſions *which diſtract this* State,
Are typified in my outward Fate.
And printed on me by that violation
Of Juſtice, *which defiles this* Generation.
They that ſeem to have enough in outward ſhow,
To bear their Port, *and pay the* Debts *they owe,*
And for the future a ſufficiency;
So alſo, if I had my right, have I.
As (notwithſtanding this) with much ado,
They now ſubſiſt; ſo fares it with me too.
As at the preſent, their Expences *be*
More then their Incomes, *ſo it is with me.*
I have more Foes *then* Friends; *and much I am*
Deceived, if they may not ſay the ſame.
My Foes and Troubles in another year
Will ruine me, and ſo will alſo their,
If he, on whoſe aſſiſtance I depend,
Prevents not what their foes and mine intend,
Before another year wheels round, I may
Enjoy an outward peace, and ſo might they,
If they embrace the means that will be ſhown,
And follow not devices of their own.
If timely Juſtice be vouchſaf'd to me,
By timely Mercies they ſecur'd ſhall be.
If I permitted am to be deſtroy'd,
Their power, will not long after be enjoy'd.

Moreover, my DARK-LANTERN fore-declar'd
As plainly (as ſuch things might be averr d

In

In ſuch like times) what, *Cromwell* had deſign'd,
That they in power (had they been ſo inclin'd)
Might have prevented it, when ſhew he made
To give up that *Commiſſion* which he had.
And had they been ſo prudent to have tookt,
They, his *White Lyon*, at that time had dockt.

Theſe were my words:

A homebred Lyon, *of a Hair unknown*
In Affrica, *by being over-grown,*
And dreadful to his Keepers, *ſhall thereby*
Increaſe the rage of ſmother'd Jealouſie,
And looſe his Tail, *except betwixt his paws*
He couch his head, and hides his teeth and claws,
Or elſe grows Rampant: *what will follow then?*
Aſk thoſe you credit, they are cunning men;
Of me you aſk in vain, for tis my fate
Never to be believ'd, till 'tis too late.

I, likewiſe did by parable expreſſe
In that book, with what ſervile flatteries
They fawn'd on their own Creature, whom they had
Hew'd out of *common blocks*, and *Idols* made,
With what would follow it: and, my intent
VVas not, by my *Perpetuall-Parliament*
To make that ſuch (as ſome have thought I meant)
But, rather that Deſignment to prevent
By ſome Diverſion: for, full well I knew,
That my *propoſals* they would not purſue.
And, they who my *Poetick fury* read,
VVhich was by me laſt winter publiſhed,
May thence collect, that I did then forſee
The *Kings Return*, and how it ſo would be,
Though

Though I my *proconjectures* did expreſſe
(As then I thought) with ſome ambiguouſneſſe
To be excuſ'd ; becauſe, of that *Relation*
VVhich then I had, and my *Faiths* preſervation :
For, though that Poets in the worlds firſt ages,
VVere *Prophets*, *Prieſts*, and *Magiſterial Sages*,
And, in all former times (as *in Commendam*)
Have been allow'd a *Quid libet audendum* ;
Yea, though there doth to *ſacred poeſie*,
Belong a neceſſary *Liberty*
In Language, not ſo pertinent to thoſe
VVho hammer their *Conceptions* out in *proſe*,
Yet, that *Good Spirit*, which directs their *Muſes*,
Therewith, a *prudent warineſſe* infuſes,
That Malice may not thereat take offence
To do them wrong, without much impudence,
Or groſſe *Injuſtice* ; and, for which wrong, he
VVill take Revenge, by whom inſpir'd they be,
VVhen he ſhall pleaſed be to call them to
That *work*, which he prepared them to do.
And though my muſings hitherto appear
But dreaming Fancies, whereat many jeer ;
They who obſerve what at the foreſaid time
Befel to me, and afterward to them,
And alſo knew, that all true Chriſtians be
Kings, *Prieſts*, and *Prophets* too, in ſome degree,
Shall find at laſt, that this Age *prophets* had,
And *ſober men*, (though they were judged mad)
VVhom God ſtir'd up, to ſet before their eyes
Thoſe needful *Cautions* which vain men deſpiſe,
Becauſe, it pleaſeth him to give them paſſe
By *Inſtruments* more ſcorn'd then *Balaams* Aſſe.
There are ſome at this day, on whom *nick-names*
Are caſt ; and,whom, the Vulgar much defames ;
Who

Who (thouoh they failings have)are by Gods *war-*
Authorized to do ſuch needful Errants *(rants*
As to theſe times relate, and to deride
Our *complements*, our *vanities* and *pride:*
And, whatſoever *Spirit* them hath moved,
VVe (not without cauſe) are by them reproved
Of things, whereto our *conſciences*, with them
Bear witneſſe, though their perſons moſt contemn.
Among theſe (as aforeſaid) I am one
By whom the work of GOD is to be done;
And he thereto is pleaſed to make uſe
Of *poeſie* (at this time) when th' abuſe
Of that gift, hath prophaned it, much more
By Ribaldries, then ever heretofore.
It may be too, I ſerve my Generation
Thereby (although not wealth nor reputation
It gets me) and my GOD, as well as they
VVo ſeek to take my purchas'd Lands away,
As ſanctified to them; for, ev'n by theſe
My *ſcriblings* (as to term them ſome do pleaſe)
Occurrences, which elſe would be forgot,
(And paſſages which many minded not)
VVill ſo remembred be, that GOD ſhall have
Some glory by them, and men good receive.
And though *I* take no care at all to trick
My Poems up, with flow'rs of Rhetorick,
A day will come, wherein with due reſpect
They ſhall more heeded be, and take effect.
You, who believe this, and each *Diſpenſation*
Of GOD's, to merit your Conſideration,
Improve them as you ought, in what ſtrange ways,
Or, in what *form* ſoe'er he them conveys:
And though you ſuffer many perſecutions,
Or loſſes, in the various Revolutions

Which

Which do or may befal ; be of good chear ;
Yea, whatſoever you ſhall ſee or hear,
Be not afraid of ought, which this laſt *Turn*
May threaten to bring on, or to adjorn :
Nor be diſcouraged what ere the *King*
Permits, omits, or acteth, which may bring
Harm in eſtate or perſon : for, he comes
To do GOD's *work*, and executes his *dooms*,
With, or againſt his will, and ſhall proceed
No further, then hath been by him decreed.
His *pow'r* and heart are always in his hands :
As well as we, accomptable he ſtands
For all that he ſhall do : and GOD of him
Now proof is making, as he did of them
Who reigned laſt. Yea, peradventure now
In proving him, is alſo proving you
And me, and all theſe *Nations*, that his *Grace*
And *Juſtice* one another may embrace.
In which TEST, if we meekly wait th' *Event*,
Till we behold how far this Parliament
Will ſtretch their mercy ; and then, till we ſee
How far, the Kings *Grace* will extended be,
(Of his meer Goodneſs, and Self-inclination,
Beyond their narrow limited Compaſſion)
You, either ſhall by him, have an effect
To anſwer what you juſtly may expect
Or by GOD's *Providence*, who, if he pleaſe,
Can turn your loſſes to advantages.
For Conſequents will follow to requite
Your *long-long ſufferings* in the worlds deſpight.
GOD will appear, for your juſt vindications,
Who truly ſought the welfare of theſe *Nations*
In order to his glory ; and ſo do it,
That, to be his own Act, moſt men ſhall know it.

And,

And, by the *King* that *Grace* vouchſafe will he,
Except his heart as hard as *Pharaohs* be ;
Or, is by ſuch *Inchaunters* led aſide,
As *Jannes* and as *Jambres* typified.
Try all things ere you counter act, and heed
Whether or no from GOD they do proceed :
For, by their *work*, if well the ſame you mark,
Are *work-men* known,and work-men by their work
As truly as a *Tree* is by his Fruit ;
His bark, his leaves, his bloſſoms and his root.
Since all is in GOD's hand, reſt well aſſur'd
That your *chief intereſt* will be ſecur'd
In his beſt times, although the *Royal power*
He more exalts, and brings the people lower.
For, his way, to the higheſt exaltations.
Is by Debaſings, and by Degradations.
And, whether more or leſs, he gives or takes,
To, or from him, or them, 'ts for their ſakes
Conferred or *withdrawn*, to whom pertains
That K*ingdom*, within which, no *Tyrant* reigns.
GOD, is our *King*, and doth but him depute
To be here for a time, his *Subſtitute* :
We are his *people*, and his *paſture-ſheep*,
Whom he is ſent to govern, feed and keep ;
Not to oppreſs, to fleece, or to devour ;
And, GOD, retains us always in his power.
What, can we have, or wiſh for, more then this?
In whoſe hand are we ſafe, if not in his?
Whether we have a Government or none,
Whether it be by *Many*, or by *One* :
In him External and Internal peace
Muſt ſought for be ; In his eſpecial *Grace*
Is our *Well-being* : and without the ſame,
All *Governours*, by whatſoever name

Diſtin-

Diſtinguiſhed,and ev'ry *Government*,
Which all the wit of mankind can invent,
Will be deſtructive: and,when left we be
Unto *our ſelves*,ſuch, to our ſelves are we.
When we have *Kings*,& hope that they will ſave us
From wrongs,they oft endeavour to enſlave us.
The more *pow'r* we upon them doe confer,
The more thereby at laſt enſlav'd we are.
For,they of *Wealth* and Pow'r admit no meaſure
That's not as large as their own *will* and *pleaſure*.
If you confine them by a thouſand laws,
They break thoſe bonds as eaſily as ſtraws;
And oft,when large in promiſe them we find,
Their own advantage chiefly is deſign'd.
When on a *Parliament* our truſt we laid,
We thereby were oppreſſed and betray'd;
And, may ſet up (as things are carried on)
Four hnndred Tyrants in the ſtead of one;
Or, make that which our *bondage* ſhould prevent,
Help to inſlave us by our own conſent.
If rather, in an *Army* we confide,
They'l either turn unto another ſide,
Or elſe prolong their ſervice, till it ſhall
Effect their *ends*, or eat us out of all.
If on the *common people* we depend,
They heed not that which to their *Weal* doth tend
In *common*: for, their individual cares
Are to encreaſe, or keep their *private ſhares*.
And to enjoy their Luſts a year or two,
Will all their own poſterity undo.
If to themſelves they ſhould aſſume their power,
They could not uſe it prudently one hour:
So, ſcatter'd lies, through many heads, their brain,
That half a Nut-ſhell will their wits contain:

And

And *fire* and *water*, may as well agree,
As they, who of ſo many Judgements be,
The Nobles would deſerve our truſt no better;
For, they would ſtill endeavour to be greater,
By making others leſſe; and breed diſtractions
Incurable, by everlaſting *Factions*.
Moſt men, the truſt on them impos'd, abuſe;
As well the *chuſers*, as, *they whom they chuſe*:
The firſt ſo ſlaviſh and ſo brutiſh are,
They'll ſell their *birthrights*, for *Roſt beef* and *beer*,
(As they but lately did) and, ſo, expoſe
Our Lives, Eſtates and Freedoms unto thoſe,
VVho look more like our *tumblers* and our *players*,
Then *Senators*, by whom our Grand Affairs
Should be determined. The *Laſt*, with zeel
Make ſhew a while, to ſerve the *Commonweal*,
Till thereby, ſome Advancement gaiu they may,
And, then, their zeal is turn'd another way.
If, our *chief city*, we our *Truſtee* made,
Shee, to inlarge her *charters*, and her *trade*,
To make her ſelf more pow'rful, and more rich,
Hath ever been inclin'd ſo over-much:
And, to and fro, her ſelf ſo often windes,
To *this* and *that*, as ſhe occaſion findes,
That, when in her we do repoſe our truſt,
VVe ſhall have *charters* written in the Duſt.

Yet, for the love which thereunto I bear,
Or, rather for the ſake of thoſe in her,
Whoſe prayers, faith and tears, have hitherto
Preſerv'd her, I ſhall, ſtill, as now I do,
*Marke my*Petition *for her preſervation,*
And, that ſhe may by Juſtice *and* Compaſſion

Break

Break off from thoſe ſins, for which I diſcover,
A Cloud of Judgements *to be hanging over:*
And, which e're ſince the laſt great plague hath been,
Sometimes approaching, though by few men ſeen;
And which, whilſt ſhe to pow'r and wealth aſpires,
Will by unheeded, immaterial fires,
Conſume her dwellings, and decay her Trade,
Unleſs atonement ſpeedily be made
By works of mercy, *and that ſacrifice*
Which GOD *hath promis'd he wil lnot deſpiſe.*

Theſe *Truſtees*, will at laſt deceive us, whether
We truſt them ſingly, or elſe altogether.
If then, we ſhould to this concluſion draw,
Be govern'd by the *Letter of the Law*;
That, in it ſelf, is grown ſo queſtionable,
So like a *Noſe of Wax*, ſo variable,
*A*nd ſo uncertain made, as *Lawyers* pleaſe
To make them ſpeak for their advantages
VVho moſt advantage them; that, we ſhall there
Continue as unſettled as we were,
Till we are certain in what ſenſe to take them;
VVhich will not be as long as Lawyers make them,
VVho take more care to drive their own ends on,
Then to provide that *Juſtice* may be done,
Let me be bold to write Truths without blame,
(VVhich I know may be written without ſhame)
No *perſon, perſons*, or that *Government*
VVhich wiſeſt men by general conſent
Shall conſtitute, is able to bring hither
Both *Truth* and *Peace*, to ſettle them together,
Until *A*lmighty GOD ſhall to this *Nation*
A means diſcover for the Regulation

Of thoſe, who for their private *intereſts*,
Confine both *Law* and *Goſpel* to their breſts:
For, from them chiefly, moſt of all that ſprings,
Which either to this *people* or their *Kings*,
Hath hurtful been; and till this be amended,
Our *Plagues* may be adjourn'd, but never ended:
For, by this means (mark if it be not ſo)
Humane Affairs, thus for the moſt part go.
Councils and *Parliaments* do counter-act
Unto themſelves, in *Judgement*, and in *Fact*.
And the ſame perſon, by the ſelf-ſame *Law*.
For the ſame *deed*, they *honour*, *hang*, and *draw*.
Howe'er the *Pow'r in being* forms the *Cauſe*,
For that, ſtreight ſpeaks *Divinity* and *Laws*.
Let but another Pow'r aſſume the *Throne*,
Which quite contraries what the laſt hath done,
Both *Law* and *Goſpel* ſtreight confirms the ſame,
Ev'n by their tongues from whence the *Judgement*
Which ratifide the former,and had laid (came
Strict penalties to make their Votes obaid;
So, that which was the laſt year *Truth* and *Reaſon*,
Is made the next year *Hereſie* and *Treaſon*;
And, *Judges* act that guilt which they condemn
In others, whilſt they are condemning them.
Oh impudence! how! how! is *Juſtice* loſt?
How are poor men, like *Dogs* in *blankets* toſt?
What great *Revenues* have been yearly paid,
And what vaſt ſums beſtow'd to be betray'd!
Or, were at beſt, upon *blind Guides* confer'd,
Who knew not, whether they went right, or err'd?

GOD bleſs the King, *and teach him what to do*;
GOD bleſs the People, *and GOD bleſs me too*;

And

And keep us with our ſeveral Intereſts,
From being wrong'd by Lawyers *and by* Prieſts;
And, from Aſperſion, keeps them alſo free,
Who in thoſe Callings, *juſt and honeſt be.*

Theſe things I have obſerv'd: let us therefore
Truſt to our ſelves, or other men no more;
But, wholly leave to GOD our *grand affairs,*
Lay by our *Swords*: betake us to our *Pray'rs,*
And learn to uſe ſuch *Weapons* which will ſhatter
Such *Fortreſſes,* as Canons cannot batter;
Leſt, elſe, as lately, we do fight again
Our ſelves, out of one miſchief into twain;
Which into twenty more may be improved,
Before it ſhall be totally removed.
A *Conqueſt* by the *Sword* we lately had,
But, that, our ſins and follies fruſtrate made:
We were by GOD's aid made victorious then,
By letting forth the blood of other men:
But the next *Victory* to be beſtown,
Muſt purchas'd be, by ſhedding of our own:
Yea (mind this well) it to the *Saints* pertains,
To bind in fetters and in iron chains
Both *Kings* and *Peers,* and that theſe alſo may
Break off thoſe bands, and caſt thoſe cords away:
If to aſſume that pow'r *the Saints* begin
Unſeas'nably, or loſe it by their ſin;
Or, if they ſhall purſue the will of GOD
With *carnal weapons,* in a carnal mode,
Seeking their own ends, when they his pretended,
For, with ſad *Sequels* thoſe ways are attended.
And, they will worthily be then corrected,
With that, which muſt upou them be inflicted.

But, when *Repentance*, and a fleſhly *doom*,
Hath purifi'd them, they ſhall overcome
By being vanquiſht, and prevail much more
By *looſing*, than by *winnning* heretofore.
Men have their failings ; but a *fiery Tryal*
VVill purge the droſs, which want of *ſelf-denial*
Within them left ; aud when thats ſum'd away,
They will be Gold refin'd without allay.
In our own places, let us truly do
VVhat duty to *Superiours* calls us to.
(An *abſolute Obedience* unto none
My *conſcience* ows, ſave unto GOD alone ;
Yet, to what *Soveraign power* adjudgeth fit,
I'le *actively* or *paſſively* ſubmit)
Let *ſouldiers* fight ; give Pilots room to ſteer ;
When we move, let us move in our own ſphear,
Our *ſafety*, from henceforth, expecting, from
No *Mountain*, but from that, whence it muſt come.
VVe had ere while a *Power*, which to our coſt
We miſemploy'd, and therefore now tis loſt.
VVe, lately, active were ev'n unto blood ;
But, now ſuch *activeneſſe* will do no good,
And, we muſt *paſſive* be, till GOD ſhall pleaſe
Our ſins to pardon and to give us eaſe :
And he will ſhew us then what muſt be done,
If him with patience we attend upon.
What we deſired, he did not deny us ;
And, by what we deſir'd, he now will try us.
We have a *King* again : and ſince God gave him
Upon ſuch terms, as moſt deſired to have him,
VVe ought not to repine, or to receed
From that which we to him have promiſed ;
For, we our duties are oblig'd to do,
VVhether he keeps his promiſes, or no.

Leave

Leave him, unto that *Cov'nant* which was made
'Twivt GOD and him, when he admittance had:
For, *GOD*, on our behalf, when that was done,
Premiſed terms, though we our ſelves made none,
(Ev'n ſuch, as long ago upon record
Expreſſed were, in his revealed word)
And, if he keep them not, 'twill worſe ſucceed
With him, then if his *ſign d and ſealed Deed*
He ſhould to us infringe (though *Diſpenſations*
He had, from all the *Prelates* in theſe *Nations*,
And *Rome* to boot) which, I ſhould fear to ſay,
If ſomewhat did not warrant me I may.
His power now is great; yet, had been more
Then ever *Engliſh King* had heretofore,
(As I conceive) had he content remain'd
VVith what was providentially obtain'd
Not looking backward, to hedge in the time,
VVhich will be no advantage unto him.
Had he not ſought his *Honours Reparation*,
By building it upon the old *Foundation*
On which it ſtood; not thought it beſt to own,
That *Intereſt*, which GOD had overthrown,
(And *Humane Policy* inclin'd him to)
He might have done more then he now can do.
For *Conqueſt* giveth rather more then leſſe
Then he did by *Inheritance* poſſeſſe;
And his Re-entry was equivalent
To *Conqueſt*, though gain'd by aſſent:
For *Free Aſſent* was given by no more
Save thoſe who were of his own ſide before;
Until they ſaw he had that *power ſupreme*
VVhich warranted *Allegiance* unto him;
And that he had acquired intereſts
In what they claim, by plowing with their Beaſts:

For, where WAR is, till peace, renew'd ſhall be
In terminis, a *Conqueror* is he,
VVho *victory* by *Stratagems* hath gain'd
As truly, as when by the *ſword* attain'd.
And his *Admittance* (whatſoe'er is thought)
VVas by none elſe, but his *own party* wrought
Through GOD's permiſſion, who, befooled them
VVho had been falſe unto themſelves and him.
It is a *Conqueſt*, which the LORD of *Hoſts*
Confer'd on him (although no blood it coſts)
And they who do admit, without *condition*,
A *Foe profeſt*, can challenge no fruition
Of any right, which was enjoy'd before,
But that which he is pleaſed to reſtore;
Till for *Omiſſions*, or for things miſdone,
GOD takes from him again what he had won,
As, but a few months paſt from them he did,
Who in this *Government* did him preceed:
And, this point I inſiſt on to declare
That (ſince of us our *Truſtees* had no care)
How much to GOD we ſhall obliged be,
If from our hazards he ſhall ſet us free
By moving this Kings heart, us to reſtore
To thoſe enjoyments which we had before.
When firſt the *Norman* by the ſword came in,
A part of what the peoples right had been
Was by *contract* ſecur'd: when *Solomon*
Was dead, although the Kingdome to his ſon
Fell by *inheritance*; yet, maugre that,
The *Iſraelites* came to capitulate
With *Rehoboam*, and (as it appears,
The *Kingdoms*, and his Fathers Counſellers
Advis'd admittance of Capitulation,
As no leſs needful for his Confirmation,

Then

Then to content the people: but, he leaves
Their counſel, and to *giddy Fellows* cleaves,
Companions of this youth, by whoſe *Bravado*'s
(Expreſt with inſoleut *Rodomontado*'s)
He loſt ten Tribes of twelve. But, no man thought
Our Cauſe (it ſeems)worth ſpeaking for,or ſought
To ſave our Intereſts, though we had thoſe
Impowr'd, who to that intent were choſe,
And much confided in. And, GOD did thus
For his own glory pre-diſpoſe of us
That we might ſee the vanity of them
Iu whom we truſted, and truſt more in him.
It had not elſe been ſo; for through the Land,
There was not ſword nor ſpear in any hand
But what we thought our own: nor *pow'r* appearing
For *Charles without it*, which was worth the fearing,
If *Providence* had not transfer'd this *pow'r*
Into his hand, which we ſuppoſed our.
So,all our *freedoms*,Life,Lands,goods and treaſure,
Were actually to this *Kings* will and pleaſure
Reſigned up: for, nothing doth appear
That we of any thing ſecured are,
Save by his Grace, though ſome a pow'r then had
To get *Conditions* uſual to be made
In ſuch like caſes: which, if they had done,
They had not thereby well diſcharg'd alone
Their *pubiic Truſt*, and, rather more then leſs,
Might thereby have advanc'd the *common peace*;
But, ſav'd unto the *King* much labour too,
Which now he muſt be forc'd to undergo,
Yet, peradventure when that he hath done
The beſt he can, pleaſe very few or none:
For tis impoſſible the bleſſed fruit
Of *perfect peace* without *pow'r abſolute*,

Should be produc'd, as we are now diſtracted,
And as things will in likelyhood be acted ;
'Cauſe ſuch a *Flow'r* (as moſt *wiſe men* do know)
Upon a *ſingle Root*, doth always grow ;
And that, nought *perfect Vnity* can breed,
Save that, which from *one ſpirit* doth proceed.
If, as he from theſe Kingdoms was expel'd
By *Conqueſt*, he re-entring, them had held
As by *Re-Conqueſt* (which he might have done,
Conſid'ring how *Affairs* were carried on) (ſions,
He might have brought moſt things to good conclu-
Without thoſe interruptions and confuſions
Which will enſue ; for, he obliged then
By none, but GOD's and *Natures Laws* had been ;
And ſhould have had a large means to expreſs
His *Mercy*, *Piety*, and *Righteouſneſs*,
By prudent modelizing and contriving
(Reſtoring, adding, giving and forgiving)
As need required, without ſuch reſtraints,
Or giving theſe occaſions of complaints,
As now occur : whereas he coming in
By that *Right*, which before had claimed been,
(As interrupted only) he ſeems bounded
By thoſe *Laws*, whereon formerly 'twas founded.
And (as at preſent it appears to me)
So dubious *Laws* and *Parliaments* now be,
That by the courſe intended to be taken,
The *peace* we hope to ſettle will be ſhaken
When we ſuppoſe it fixt ; by failings, found
Hereafter, in ſome *Principles* unſound ;
Or elſe, becauſe ſome actings will appear
Not homogeneous to thoſe Laws that are :
And, as things are, with us 'tis little better
Then if we conquer'd were, for, we are debter

Unto

Unto the *King*, for all in our poſſeſſions
By his *ſpontaneous Act*, and *Free Conceſſions*;
And whatſoever we can do or ſay,
If, now he will be *Abſolnte*, he may.
There be enough who for their *private ends*,
Will drive on whatſoever he intends,
Whether it be to do us *right* or *wrong*;
And thereunto, our ſins will make them ſtrong,
Till GOD again deliver us, who hath
Now made us, juſtly, Objects of his wrath.
For, if they are our *Truſtees* duely choſe,
Who, now of us and our *Affairs* diſpoſe,
(And us into the *Kings* hand wholly gave
Without *Reſerve*) then, ev'ry thing we have
Is his; and more it boots not then a Ruſh
Now to deny it: for, within a buſh,
We ſhall our *Heads* but like the Woodcock hide,
VVhom by his *Tail*, the Fowler hath eſpide.
VVe are reduc'd unto a *conquer'd State*,
Though we our ſelves are pleas'd to wink thereat.
The CUP pretended ſtolen to have been,
(By whoſe device ſoere it was put in)
Is found within our ſacks; and we this day
Like *Joſephs* brethren, to the *King* muſt ſay:
We are thy ſervants: Providence Divine
Hath for our ſins made our poſſeſſions thine:
For, we can challenge nothing as our own,
But what of thy free Grace hath been beſtown:
Or what thou ſhalt be pleaſed to afford
Upon Requeſt: or, of thine own accord.
This we muſt ſay, how loth ſoere we are:
And, without ſcruple, this affirm I dare,
That, till the ſelf ſame *Providence*, or *He*,
Or *both together*, joyn to make us free:

(VVhich

(Which will vouchſafed be, *with*, or *without*
His will, when our *probation-time* is out)
We never ſhall be freed; but, without reſt,
Be more and more inſlaved, and oppreſt.
Then, let none think I wrong this *Nation*, tho
I ſay 'tis *conquer'd*: nor, by being ſo,
Fear they ſo much will diſadvantag'd be,
As, by a vain ſuppoſe that they are free;
Since, by not making this acknowledgement,
GOD, of due thanks and glory we prevent:
For, had the King aſſum'd the *Sov'raign pow'r*,
(As being made by him, a Conquerour)
With no worſe purpoſe, then to conſtitute
A *righteous throne* (to which Pow'r Abſolute
Is ſo Eſſential that without the ſame,
Leſs Power, in great Confuſions will be lame)
He poſſibly might have effected that,
Which to attempt, now 'tis perhaps too late.
This, was the mind of GOD (as I believe)
When he to him did that advantage give;
And, I am hopeful, he will bend that way
The Pow'r that's left, as far forth as he may:
For, he is neither *Heathen*, *Jew* or *Turk*,
Impow'red to do only his own work;
Nor we, I hope, as were the *Canaanites*,
To be deſtroy'd, nor thoſe *Amalekites*
With whom GOD purpoſeth a War for ever,
Unleſs we in impenitence perſever,
To make us liable to ſuch a *doom*
As did on that and other *Nations* come.
But, by this *King*, GOD rather doth intend
Our much depraved *Manners* to amend:
And deals with us, as he hath always done
With his own people, ſince the world begun.

When

When they by murmurings for *Fleſh* provokt them;
He, in diſpleaſure gave them *Quails*,& choakt them:
And he with us in ſome things parallel
Thereto hath dealt, if we obſerve them well.
When he by *Moſes* them from bondage brought,
(To lead them back again) they had a thought
To chuſe another *Captain*; for which crime,
He kept them in the Deſert a long time:
Ev'n till all that *Rebellious Generation*
Was quite worn out for that prevarication.
This, let us well conſider of, and learn
How much (and in what) it may us concern.
A *King* like other Nations they would have,
And what they askt, GOD, with a vengeance gave:
Yet, by his *mercy* from his *wrath* did ſave them,
And plagues & bleſſings therewith mixed gave them.
When by the Sword of *Nebuchadnezzar*,
The *Jews* were ſubjugated (as we are
For our tranſgreſſions) though their *Conquerour*
Was not of their own Nation, as is our:
(Or, of their *Faith*, ſo much as a pretender,
Either to be *Profeſſor* or *Defender*)
GOD, by *Him*, and by his *Succeſſors* brought them,
Not only to be humbled till they ſought him;
But alſo, gave them favour in their ſights;
Made ſome of them their chiefeſt *Favorites*:
Yea, to repair enabled them, at laſt,
Their *Temple* and their *Cities*, which lay waſt;
And to poſſeſs again that Land, from whence
They were ejected by *impenitence*.
VVhy then ſhould we not hope,ſince to theſe *Nati-*
Our preſent *King* hath manifeſt Relations: (*ons*
(The ſame Faith holds, and of his own accord
To be propitious, hath engag'd his VVord)
That,

That, GOD, by him, will, at the leaſt, reſtore,
All that, which he poſſeſſed heretofore?
Why ſhould we not believe, that God's intent
Is to be gratious in his chaſtiſement?
And may apply unto us *Lenitives*
By this *King*, when he hath with *Corroſives*
Firſt made us curable; ſomewhat I declar'd
Among ſuch other things (without regard)
Now, thirty five years paſt, that doth appear
Upon Record in my *Remembrancer*,
Which now, perhaps, beginneth way to make
For what my *Britains Genius* did fore-ſpeak;
And, GOD, in *Judgement*, mindeth us, as yet,
In Mercy, though his kindneſſe we forget.
Yea, if our ſins make not his purpoſe voyd,
That, whereby ſome now fear to be deſtroy'd,
Shall ſave us from that miſchief which we fear,
VVhen unavoydably it ſeemeth neer.
For, notwithſtanding, for their ſins and our,
Our former *Governours* did loſe their pow'r;
Though they, and we, have juſtly forfeited
Thoſe *Freedoms* which we lately challanged,
And did poſſeſs (when after our *Appeal*,
VVe were impowr'd to form a *Commonweal*)
The *change* which now befals will be of uſe,
Hereafter, better ſequels to produce.
VVe have but onely loſt, upon the wheel
A *broken pot*, and *workmen without skill.*
GOD, hath not wholy, us of Grace bereaved,
Although, to Grace, the *King* he hath received;
Nor hath he at this preſent brought him home
At our coſt, (without bloodſhed) to become
A *Tyrant*, but our *King*, and unto us
To be as gratious, as to him, he was,

In

In thus reſtoring him with Conditions,
Unto his late loſt Honour and poſſeſſions.
GOD,hath from *Meſech* lately brought him hither
Not that this *People* ſhould be forced thither;
Or that their Burthens he ſhould more increaſe,
Now that's removed which did him oppreſſe.
GOD, did ſupply his wants, and him reſtore
To Riches loſt, not to make others poor;
Nor from afflictions him redeem'd, that he
Should for paſt injuries, avenged be;
Or have a *Kingdom* here, like one of thoſe
VVhich *Satan* on his Homagers beſtows.
But, ſuch a *Kingdom*, that his people might
Submit unto them, with a true delight,
And worſhip their *Creator* without fear,
In holineſſe, and in uprightneſſe here.
And, if his *Pow'r* be not this way imploy'd;
The beſt mens hopes, will be a while made voyd:
And his for ever (though he ſhould recover
Ten times more ſtrength,and gild his acting over
VVith quaint pretences, and the faireſt Paints
Of *Polititians*, or *diſſembling Saints.)*
For, though the Rabble, who were yeſterday
His open Foes, now make profeſſions may,
Of being loyal, and to morrow ſhould
Swear to become his *ſlaves*, they fruſtrate would
His beſt hopes: for, they are a flood that flows
This way, and *that way*, as the next wind blows.
The Eſſence of a *Kingly intereſt*
Doth *in*, and by the *Common good* conſiſt,
Ev'n in the *whole*, and not in any part,
*(*Although as noble as the *Head* or *Heart*)
And to indulge ought further then it ſhall
Tend really unto the good of all;

De-

Deſtroys the whole, turns *Royalty* to *Faction*,
And breeds at length a *general Diſtraction*:
For, when the *limbs*, the *head* or *heart* ſurpaſſe
Their due *proportions*, they make others leſs;
And all the *body* will not onely grow
Deformed, but *unſerviceable* too:
So, likewiſe, *Kings*, if liberty they grant
To any *part* to be exorbitant,
Or in themſelves be ſo, 'twill quite deſtroy
That *compound being*, which they ſhall enjoy.
They further ſhould promote no intereſt
Then with the *publick good* it may conſiſt;
And that each *individual*, without wrongs,
May that poſſeſs, which to the ſame belongs.
By *Juſtice* he ſhould cauſe a Reſtoration;
Of all *Incroachments* made by Uſurpation;
And recompence for ev'ry Injury
Suſtained by Supreme Authority,
How ere acquired, if the *Sufferer*
In *conſcienee*, thereunto obedient were;
And no way active in that innovation,
Which was the former Pow'rs Eradication.
No party or profeſſion whatſoere,
Neither the Prelate, Prieſt or Presbyter,
Or other Sect, nor *King* nor *Parliament*
Should be indulg'd to common detriment;
For, that would be deſtructive to that end,
VVhereto all Conſtitutions ought to tend,
'Tis *mercy*, and performing *righteous things*
That ſtrengthens *Kingdoms*, and preſerveth *Kings*;
And they are their beſt *Subjects* who adhere
To Piety, and ſound in manners are:
Not they who think the glory of a Throne
Conſiſteth in the Guilding laid thereon:

Or,

Or, in ſuch *Vanities* as did begin
To ſpring up when the *King* firſt entred in:
For, though thoſe *Fools* (who ſuch enjoyments crave
Aſſoon, as of prevayling, hopes they have)
Inſult, Jeer, brag, and inſolently brave it,
Cry, *Now it is as we our ſelves would have it,*
And run out into that *Licentiouſneſſe*
VVhich evidently may to all expreſs
VVhat they deſire; he, that, on ſuch relies,
Himſelf, with *Snow-balls* only fortifies;
And will by their aſſiſtance be at length
As old *Rome* was, oppreſt by his own ſtrength.
And, if abus'd, the *Grace* now offer'd be,
Some, yet may live another change to ſee:
For, *One* unheeded ſits above our heads,
Who mens *Phanatick vanities* derides;
And *Judgements* in dark Clouds concealed are,
Which will ſurprize us, ere we be aware,
Unleſſe we with more prudent moderation
Shall from henceforward manage that *occaſion*
Which GOD hath given of a happy cloſe
Betwixt them, who have over-long been foes,
For, to that end (though not well heeded yet)
The *King* and we are in this poſture met.
If, he be now *King by the Grace of GOD,*
(As we entitle him) ſent for our good,
And not in wrath: if, as his *Title* ſaith,
He be a true *Defender of the Faith,*
(Which is my hope) he, ſeriouſly will heed,
How in his cheif *concernments,* men proceed:
And, if he then finds, that, more in deſpight
To thoſe whom they hate, then do him right,
Some things by ſome are acted: and the ſpoile
Of others rather aim'd at, then this *Weal,*

By

(By profecutions over-violent
To his difhonour and indangerment)
'Twill bring forth an unlooked-for effect
To thofe, upon whom he without fufpect
Doth yet depend; and make him plainly fee,
That from thenceforth, his confidence muft be
In GOD, and in thofe, who, with him partake
For GOD's, for *Juftice*, and for *confcience fake*;
And not in thofe who value not thofe things
VVhich moft eflential are to *Sov'raign Kings*;
Though they pretend to fuffer for GOD's, *caufe*,
And *his*; or, fain obedience to his Laws;
Much lefs truft them, who did affift the *Boys* (noife
VVith Shouts, Drums, Guns and Squibs to make a
About their *bonfires*, hemmed in with Dances
Scarce modeft, and fometimes with petulances
As fcandalous, as if thofe men had beft
Their*Loyaltie* and *Gratitude* expreft,
*W*ho,when he was proclaim'd,moft rudely fwagger'd
Drunk to his *Health*, until they fpew'd & ftagger'd;
Confum'd that, on one *beaft*, which to the poor
Diftributed, might have refrefh'd a fcore: (*grace*
And, when they fhould have prais'd *GOD*, for the
To them vouchfaf'd, blafphem'd him to his face.
If fuch *prevarications* do prefage
A fetled pow'r, or a Reformed Age,
I am deceiv'd; and wholly had defpair'd
To fee our *Breaches* in my time repair'd;
But that the *King* hath given hopes, of late,
By fome proceeds, that he doth aim thereat;
*A*nd by his *Proclamation* ftartled them
From that, which many did expect from him:
Yea, I had feared, that I might have liv'd
To fee all Heath'nifh Vanities reviv'd.

(VVith

(With all old *Superſtitions*) and, I pray,
This fear may wholly be remov'd away:
For, what ſome have expected all along,
And, from what *Root*, their zeal to *Kingſhip* ſprung,
By many 'twas fore-ſhown, who did aſpire
To *pnblick truſt*. That, which they now deſire
Confirms it also; and perhaps it may
Be manifeſt to all another day,
When they ſhall either miſs their expectations,
Who welcom'd him with loudeſt *acclamations*,
Or elſe, when they enjoy them; which to ſee,
I ſhould be griev'd, and, ſo I hope would he.
But if to thoſe things, which do now begin
In ev'ry place already, to flow in,
He puts not ſtop, ere further they proceed,
His pow'r, herhaps, it ſhortly will exceed;
And, we ſhall here behold (with new additions)
Prophaneneſs, and exploded *Superſtitions*,
Not only countenanced without aw
Of GOD, and *Men*, but setled by a Law:
For, this (or I am much deceiv'd) is that
Which is by very many aimed at.
It was not (as theſe did pretend) to bring
From his late baniſhment, their *lawful King*;
Nor love unto his *Perſon*, or his *Cauſe*,
Or zeal to true *Religion* or the *Laws*,
VVhich made ſo many, who had actiue been
To *drive him out*, make haſt to *fetch him in*:
Nor, that they could better be content
VVith *Kingſhip* or ſome other *Government*,
Or perſons, then with thoſe that rul'd before:
But ſome did hope to have enjoyed more
A *Liberty*, whereby, without controul
They might in *bruitiſh luſts* at pleaſure roul.

Some had a hoping of raiſing their Eſtate ;
In ſome hope ſprung from *Envy* or from *Hate*,
Conceiv'd againſt thoſe perſons who acquir'd
Thoſe *Honours* or ſome *profits* they deſir'd ;
And, not a few, who were at no expence
In this *Kings* ſervice,or to make defence
Of *Him* or his *Cauſe*, hopefull were to get
(By ſuing to him,and pretending it)
Repair of thoſe *conſum'd Eſtates*,which they
Had either drunk,or whor'd,or gam'd away.
Some,other,thereby,hoped for fruition
Of their beloved Miſtreſs,*Superſtition* ;
Freedom,to ſweare GOD *damn them*,without awe
Of *Magiſtrate*, or mulct impos'd by Law ;
To waſt, the day and night,in drinking, gaming,
In cheating roaring,whoring,and blaſpheming.
Without reproofs. Some looked for encreaſe
Of *Trading*,or of making *Taxes* leſs ;
And,otherſome (another way affected)
Together with a King, returns expected
Of *Masks* and *Revels*, *Turnaments* and *Plays*,
May-poles, *Wakes*,*Church-ales*,and thoſe *Holy-daies*,
Wherein young men might have permitted been
As heretofore, to dance upon the Green,
With ſuch-like *liberties* as may be us'd
Sometimes (if ſoberly) and not abus'd :
And,ſome,it may be,had an expectation
The *Lords day*,ſhould a day of *Recreation*
Be made again ; and preaching twice a day,
By ſome new Canon would be took away ;
That all men (as they have internal motions)
Might have time,for their *pleaſures* or *devotions*.
Theſe were ſtrong motives to some late Expreſſes
Of *loyalty*,as alſo to th' *addreſſes*

Sub-

Subſcribd not long before by many a one
To OLIVER, and likewiſe to his *Son*,
Whom quickly they deſerted,though they had
To live and die with them profeſſions made
Without enforcement, at the firſt,to make them,
Or at the laſt,ſo tamely to forſake them.
As much they magnifide them in their *Lyricks*,
Heroick *Poems*, *Odes*, and *Panegyricks*,
As they extoll the *King*. No *flatring pen*
Could more aſcribe to any mortall men *:*
And,though ſuch dawbings cannot keep from ſhame
their *perſons*, nor from infamy their *name*,
(As now appears) yet, this *Magnificat*
The world ſtill ſings. This *common ſtrain* is that
Which moſt men do affect, and in this wiſe
Flattry ſtill ſings to all *Stars* when they riſe*:*
Yea,all her Songs unto this preſent day,
Are but the ſame, *new ſet* another way :
And,their *Compoſers* do deſerve no more
Then *begging Fidlers* begging at the door.
Who if it might their *ſervile ends* advance,
Would,to the ſame tune play the *divel* a dance.
Such,are too many, who do make a ſhow
Of *loyalty* by their *Expreſſes* now.
As little worth regarding is their love ;
And, doubtleſs very fickle it would prove,
If GOD ſhould be provoked to eſtrange
His favour,and permit another *Change.*
They who againſt one party lately cride,
Hang, *hang the Rogues* ; againſt the *other ſide*
Would then cry out as loud,Hang,*hang them all* :
And, thoſe whom they now *praiſe*,as much *miſ-call.*
For,what their chiefeſt expectations are,
They make it evidently to appear

By *Words* and *Deeds*; and there are ſymptomes too,
What things, if cauſe were given, they would do.
Hornets and *Waſps*, begin to ſhew their ſtings.
The *butterflies* diſplay their pointed wings
In every Garden, and there, ſpawn the ſeed
Which *Palmer worms*, and *Caterpillars*, breed.
They, who were lately *Maggots* are growne *Flies*,
In our eares buzzing fleering in our eyes;
And up were ſet, the worlds *Gods* altogether
As ſoone as ere the *King* approached hither;
Who, probably, in *Flanders* had remain'd
If, otherways, their ends they could have gain'd,
And *Dick*, perhaps, GEORGE, *Jack*, or any thing,
With *popular applauſes* had been *King*.
But, theſe *Inſecti*, though they greatly ſwarme,
Can do the *King* not ſo much good, as harme:
Nor can thoſe who through want of wit and courage
Will ſell their *birth-rights* for a Meſs of Porredge,
To this eſtabliſhment contribute ought,
Till they be better diſciplin'd and taught:
It is not they in *Linen Ephods*, neither
Thoſe *Chimerims* who now conſpire together;
Nor thoſe vain and fantaſticall baboons
Who jet in feathers and in *Pantaloons*,
VVho fix a *King*; but thoſe grave men among
Our *Nobles*. and the civil *vulgar throng*,
VVho love the *Publick peace*, and do profeſs
A *Loyalty* in truth and ſoberneſs,
VVithout regard of any *Intereſt*,
Save that, whieh may with other mens confiſt.
The reſt (if well conſider'd) are a number
Of *animals*, which more confound and cumber,
Then ſettle *Governments*; and are to *Kings*
But troubleſome unprofitable things.

I

I have obſerv'd them well: and long ago
(Perceiving what they likely were to do,
Who know the way, as often as they pleaſe
To bring to paſs, their own *Deſignes* by theſe)
Upon *Occaſions* given, was ſo bold,
That what I pre-conjectur'd, I foretold;
And how theſe *acting* ſingly, or together,
To *Publick Damage*, made uſe of each other.
This oft I did before the *Parliament*
Became their *ſelf-deſtroying inſtrument*)
In plain terms, or *Ænigma*'s; as the times
Would bear it; and as well in *Proſe* as *Rimes*.
I did the like to *him*, and to his *ſon*,
Whom GOD permitted to uſurp the *Throne*,
(As two *addreſſes*, which I did prefer
To their own hands, yet extant may declare)
And whereby, ſuch advantages *I* got
As usually they get who flatter not.
During the *laſt pow'r* (in an oblique way)
As touching *him*, who reigneth at this day,
I hinted that, which now is come to paſs
In ſuch wiſe, as I might in ſuch a caſe
At ſuch a time as that; with what *Events*,
To his *beginnings* would be *conſequents*,
If on the *Giddy Vulgar* he depended,
In proſecuting what ſhould be intended:
Or, if he ſought a *Kingſhip* to erect
Like what *meer earthly Princes* do effect,
Wherein, although I had no worſe *Deſigne*
Then with the *publick weal* to wrap up *mine*;
I am, for my plain dealing, as a Foe
Both ſcandalized and oppreſſed ſo,
That all the Mercy ſome vouchſafe me would,
Is *Life* deprived of all things that ſhould

In me and my *Relations* Life uphold.
Which is a cruelty, and ſuch a way,
Of killing men a hundred times aday,
That, GOD with due avengement will repay:
For, though men are not ſo, yet he is juſt;
The *meaſure*, which they gave, receive they muſt.
Yea, meaſure *running over*, and *preſt down*,
Unleſs God ſhew more grace then they have ſhown.
I have not much deceived been, in ought
Which with Pre-meditation I fore-thought,
And heretofore divulg'd relating to
Theſe *Nations*, in the things they ought to do;
Or, unto that, which would require their heed,
How therein they go *backward*, or *proceed*.
I, lately pre-conjectur'd and fore-told,
That *London* was a *Mount* whence iſſue ſhould
A *wind*, which hither likely was to blow
A *change*, that of our greateſt *weal* or *woo*,
(As likewiſe of her own) would be the cauſe:
And, by her aid, that Change is come to paſſe.
Let her ſo mind it now, that GOD may bleſs
Her *future Actings* with a good ſucceſs;
For, that to them, this *Caveat* give I may,
Thus purpoſely I ſtept out of the way.
My *Muſe* once more ſhall here likewiſe recal
What I preſag'd would to my ſelf befal;
Yea, though I toucht upon it heretofore,
I will illuſtrate it a little more.
Me therefore, to inſiſt thereon permit,
For as it me concerns to mention it.
It may concern you to, and doth declare
That poor mens wrongs by GOD obſerved are.
Upon my heart I ſtrong impreſſions had,
That I, ſhould of their fall a *ſigne* be made;
Who,

Who for my faithful ſervice me oppreſt;
And, they, who laſt the *Supreme pow'r* poſſeſt,
This day, both ſee, and feelingly perceive,
That's come to paſs, which the would not believe
To them I told, both joyntly and apart,
(But ſeem'd to ſpeak to men without a heart)
That, they in reaſon had good cauſe to fear,
If they ſhould offer ſtill, a Deaf-man's Ear
To my *Complaints*, a very ſad reward
Would be the *ſequel* of their Diſ-regard.
Yet, though with humbleneſſe, I them implor'd
By ev'ry means, which thoſe time, did afford,
(Save bribes and flatt'ry they would ſeldome hear
Ought which concerned me, except it were
An *accuſation*; or to grant an *Order*,
Which more my Ruine, then Relief did further;
Or, do me Juſtice during my Oppreſſions,
Nigh eighteen years complain'd of by Petitions,
And, by *addreſses*, tender'd unto them
(Not ſeldome, by ſome hundreds at a time)
Nor to me their *Ingagements* made they good;
Nor thoſe diſcharg'd by which ingag'd *I* ſtood.
For them; nor for their Debts detain'd from me
Three times ſix years, although made due they be
By *Ordinance* and *Orders*: nor would they
Vouchſafe as much as intereſt to pay,
By them allowed; (though I much did need it,
Both to relieve me, and preſerve my Credit.)
Nor could I that enjoy, which I had bought,
And they that ſold, (as I in Juſtice ought;
Till my Eſtate and Credit was o'erthrown
By them, through their neglecting of their *own*;
Though they were not alone oblig'd unto it,
But likewiſe had both *power* and *means* to do it.

A *ſingle foe*, could do me in one hour
More injury then all my Friends had pow'r
To right whilſt they reign'd, though I ſeem'd be-
Of many, who to *Righteouſneſs* pretended. (friended
Though early at their dores, and alſo late,
As at *Betheſda-pool* the Cripple ſate)
I waited on them, I, went ev'ry day
Both without *Help*,, and with small *Hope*, away;
No more prevailing, then if ſtill I had
To *blocks* or *ſtatues*, my Petitions made.
Theſe *Grievances*, increaſing ev'ry year,
Rais'd at the length, my *Damages* well near
To twice five thouſand pounds; and ſo increaſt,
My *debts*, by *troubles*, *ſuits*, and *intereſt*,
That, *wants*, thereby, ſtill multiplying more,
I was, at laſt, made ſomewhat worſe then poor:
From *ſeven hundred pounds per annum*, brought
To be ſome *hundred pounds* leſs worth then nought,
So looſing my *repute*, with my *eſtate*.
(Which many new perplexities begat)
To ev'ry wrong, I liable was made,
When no means left for my defence I had.
And, moſt men then perceiving that the Doom
Which I fore-ſaw would come, was then nigh come,
And likely to deſtroy them, in whoſe hands
Lay all my whole Eſtate in *Debts* and *Lands*,
And, that the Title which therein I had,
Would, as they *ſtood* or *fell*, prove *good* or *bad*;
My *Creditors* grew thereby ſo afftaid,
What I then ow'd them, never would be paid,
That, more to pay one debt, then would pay two,
Was thereby (maugre all that I could do)
Streight torn away: and, I could neither ſet,
Nor ſell, nor borrow, neither payment get

Of

Of what was due, to buy things neceſſary,
Or ſave my credit till it did miſcarry,
By forfeitures and burthens, caſt upon me
So mercileſly, that it hath undone me,
As to the world ; unleſs GOD ſhall prevent
That, which now threats a further *Detriment*:
For, then the CURS which did before but bawl,
(As when you ſee a *hunted Stag* doth fall
By abler Dogs) immediately fell in,
And from the *fleſh* began to tear my *ſkin*.
To make Complaints, I ſaw it was in vain:
For, none I know to whom I might complain,
With hope of help ; and certainly perceived,
That, though by men, I ſeem'd to be bereaved
Of my Eſtate,, yet GOd's hand was therin,
And, that the *Judgement* which doth now begin
At his *own Houſe*, did mark me out for one,
Upon whom *Execution* muſt be done:
Therefore, forthwith, examining my heart,
And, finding that far leſs then my deſert
Was brought upon me ; to his *Chaſtiſement*
I humbly do ſubmit, and will preſent,
Ere I proceed, this my *Confeſſion*,
With *Praiſes* intermixed, and *Contrition*.

A HYMNE
Of CONFESSION and PRAISE.

I.

LORD, Thou from duſt didſt raiſe me,
When I no being had,
And I in fleſh to praiſe thee,
A living Soul *was made*:

That,

That, therefore, I may praiſe thee,
As I am bound to do,
Still henceforth let me praiſe thee,
In Soul *and* Body *too.*

2.

To have thy Will *fulfilled,*
To thee, I oft have pray'd;
Which, that I truly willed,
Now, comes it to be tride:
And, that, my Soul *obeys thee,*
As thou thy VVill *mak'ſt known,*
I am reſolv'd to praiſe thee,
By laying down mine own.

3.

Thy Servants *are confounded,*
This day with ſhame of face,
And with great Plagues *ſurrounded*
For their neglects of Grace;
On us therefore to praiſe thee
A Judgement *is begun,*
In which, my hrart, to praiſe thee
Still cries, thy Will be done.

4.

And, ſince by my Tranſgreſſions,
The breach *was wider made,*
I will by my Confeſſions
Vnto thy Glory add:
Oh! make thou them to praiſe thee
So hearty and ſincere;
That, other men to praiſe thee
Their failings *may declare.*

5.

Me, thou haſt not corrected
With worſe or ſharper things

Then

Then are ſometimes inflicted
Vpon the greateſt Kings*:*
By Charity *to praiſe thee*
Their wants thou then ſupplid'ſt;
And, now to make me praiſe thee,
That way *for me provid'ſt.*

6.

Nought heretofore I wanted
Wherewith to give thee praiſe;
But, what to me was granted,
I waſted otherwayes:
And, ſince I did not praiſe thee
When I enjoyed moſt,
I now am come to praiſe thee
When all I had is loſt.

7.

Oft, when my Conſcience *chid me,*
I, in my ſins *went on*;
She therefore lately led me
To what hath me undone:
Yet, that, at laſt will praiſe thee,
For which, I ſuffer muſt;
And I confeſſe to praiſe thee,
That all thy ways *are juſt.*

8.

The portion *by thee given,*
I, on my Luſts *have ſpent*;
Sinn'd againſt Thee *and* Heaven,
For which, I now repent:
And ſince I did not praiſe thee
As I oblig'd have been,
I meekly now do praiſe thee
In ſuff rings for my ſin.

Of

9.

Of earthly Joys *and* Pleaſure
That moſt deſired are,
To me in ample meaſure
Thou didſt vouchſafe a ſhare;
But, I for them to praiſe thee
Performed not my part;
And therefore, now I praiſe thee
With ſad and contrite heart.

10.

An honeſt Reputation
On me thou haſt beſtown,
That, to this Generation
Thy praiſe I might make known,
But by what I ſhould praiſe thee,
I ſought a fruitleſs fame;
And therefore now I praiſe thee
For my Reproach *and* ſhame.

11.

Of Good Men, *much eſteemed*
I rend'red was by thee;
But, better oft I ſeemed
Then I could truly be:
I therefore now do praiſe thee
That my Defects *were hid,*
And, that, ſome now diſpraiſe me
For what I never did.

12.

To thee I am a Debter
For what I moſt eſteem;
(*No* earthly bleſſing *better*
Deſerving Thanks *doth ſeem)*
And for the ſame, ſtill praiſe thee,
Though lately for my ſin,

That

That, for which now I praiſe thee,
A bitter-ſweet *hath been.*

13.

But, ſharp *and* ſweets *together*
(Through all my life-time paſt)
And, ſingle ſhares *of either*
So timely, deign'd thou haſt:
That, I not only praiſe thee
For what moſt ſweet appear'd;
But, alſo, truly praiſe thee
For what I ſhun'd *and* fear'd.

14.

Thou didſt with Robes *adorn me,*
VVhich men of Honour *weare,*
That Fools *the leſſe might ſcorn me*
VVhen I thy praiſe declare:
But, what thou gav'ſt to praiſe thee,
I did to folly *turn:*
And therefore, now I praiſe thee
In Garments *thred-bare-worn.*

15

To, thouſands, much delightfull,
My youthful days *were made;*
My Heart *was blithe, and ſprightfull*
Thy praſe the more was ſpread
But, I with them to praiſe thee
Did not what ſhould be done;
For which, I'*m left to praiſe thee*
all day and night, alone.

16

My private Faith *infringed*
to others and to thee,
Thou lately haſt avenged
by publique breach *to me:*

and

And therefore now I *praiſe thee*
For that juſt doom *of thine*;
Oh! make them alſo praiſe thee
whoſe ſins *have puniſhd mine.*

17.

In ſpight of their Oppreſſions
who my Deſtruction *ſought,*
Thou gav'ſt me large poſſeſſions,
which now are come to nought:
And ſince I did not praiſe thee
when I enjoyed more,
I juſtly now do praiſe thee
in Wants, Diſtreſſe, *and* Poor.

18

I, heretofore, had fulneſs
Of every pleaſant meat,
Which brought on me a dulneſſe,
That made me thee forget:
And therefore now to praiſe thee.
Affliction, bread *prepares*;
And thou doſt make me praiſe thee,
in drinking of my tears.

19

Like Baruch, *out of ſeaſon*
Things for my ſelfe I *ſought*;
Miſſed by Carnal Reaſon,
Lent, borrow'd, built, and bought,
But, left the way to praiſe thee
That's taught me in thy Schools,
And therefore now to praiſe thee
I, *numbred am with* Fools.

20.

Yet, as to ſink me lower,
Scorns, Wrongs, *and* Wants *encreaſe*;

So

So,dayly Faith *gets power,*
Hope *thrives,and* Fears *grow leſs.*
To move me to diſpraiſe thee,
The more my Temper *tries,*
My Spirit, *ſtill,to praiſe thee,*
A pitch the higher flies.

21.

Though I my ſelf have nothing,
In thy hands all things be:
And harbour,food,*and* cloathing
Thou wilt provide for me:
For thou haſt means to praiſe thee
Stird up in ev'ry Town,
Whereby each man may praiſe thee
Who hath not of his own.

22.

And for Repute *or* Treaſures
I will not thee implore;
For friends lands,goods or pleaſures
Enjoyed heretofore.
I, rather, ask to praiſe thee,
what moſt extols thy Name,
Although it be to praiſe thee,
In Sorrow,Death,*and* Shame.

23.

Whilſt here my ſins benight me,
Still cauſe thy Face to ſhine:
For that will more delight me,
Then Corn,*and* Oyl,*and* Wine.
And though oppreſſion weighs me
Quite down unto the ground,
I, with more joy ſhall praiſe thee,
Then when wealth did abound.

24.

And whatſoe'r betide me
I will not change my Caſe,
VVith any who derides me,
Nor ſhall diſtruſt thy Grace,
My ſoul deſires to praiſe thee,
and loves thy praiſe ſo well,
that,might I there beſt praiſe thee
Thee,praiſe I would in HELL.

25

*For,*Thee to love *thou mov'ſt me,*
which ſhews thou loveſt Me,
And doubtleſs whilſt thou loveſt me,
Ev'n Hell *a* Heaven *would be :*
*Since,*Love enough to praiſe Thee,
He,that could thither bear,
Should make the Devils *praiſe thee,*
*And,*quench the Fires there.

26.

For LOVE *all things created,*
Subdued Hell *and* Death ;
Thy Law *it hath compleated,*
Outlaſteth Hope *and* Faith.
Thou,when that love *doth praiſe thee*
Giveſt beſt reſpects thereto ;
And, till in love we praiſe thee,
In vain is all we do.

27.

Were I therefore bereaven
Of all that's called mine,
*Of*Body,Soul,*and* Heaven,
My love *ſhould live in thine :*
And,as I then did praiſe thee,
when I no Being *had ;*

So

So I again ſhall praiſe thee,
When I *am quite unmade.*

28.

But, never comprehended
Can be thy Love to me;
And therefore never ended
My Songs of praiſe *muſt be:*
A Hymne *wherein to praiſe thee*
I have on earth begun;
And better hope to praiſe thee
When this ſhort life *is done:*

29.

Then, when aſleep Death *lays me,*
LORD,*let me from the* Grave
(*where* Dead-men *cannot praiſe thee*
A Joyful Riſing *have:*
Let thoſe likewiſe who praiſe thee,
With me, whilſt I am here,
Where Saints *and* Angels *praiſe thee,*
(*To* praiſe thee) *meet me there.*

Two other Meditations here I'll add,
Which though ſuch *Muſings* mean eſteem have had
In latter times, may now as uſeful be
To ſome, in my caſe, as they are to me.

1.

BVt are my Riches gone?
and all thoſe fled away
Whoſe love depended thereupon?
for ever,Farewel *they.*
Since theſe have gotten wings,
I will not them purſue;
But ſet my heart on better things,
and bid them quite adieu.

'*Tis GOD that* gives *and takes,*
whoſe love remains the ſame ;
And whether rich or poor he makes,
ſtill bleſſed be his Name.
With ſuffrings *to comply,*
Loath was I to begin,
But better thoughts of them have I,
Since they have proved been.

3.

For,what I dreadfull thought
when firſt the ſame appear'd,
Hath joys *to me by* ſorrows *brought,*
and hopes by what I fear'd.
To be deſpis'd and poor
if in my GOD I *truſt,*
Will me at laſt advantage more
then if I nothing loſt.

4.

Long time I have prefeſt
in words *a* Chriſtian Creed,
And now am with occaſions bleſt
to ſhew it forth by Deed.
*We,*holy men *would ſeem,*
and up for Saints are cride,
But now comes that Probation-time
In which we muſt be tride

5.

Whilſt Riches I *enjoyd,*
They made me but a drudge,
To be on their affairs imployd,
and on their Errands trudge.
Me poor my plenties *kept* ;
made me engage my Friends ;

and

And often wake whilſt others ſlept,
to wait upon their ends:

6.

They fild me with Deſires,
whoſe Luſting *endleſſe was,*
And onely brought forth thorns *and* briers
to choak the ſeeds of Grace.
They made me fearfull too
Of Tyrants *and of* Knaves,
Yea(which is ten times worſe then ſo)
Made me a ſlave *to* ſlayes.

7.

My heart *then be content,*
Let wealth *and* honour *go,*
For,better things to thee are meant
Then theſe can raiſe thee to.
Let thoſe who on them dote,
by our deportment ſee,
That in thoſe Gods we truſted not
which their chief Idols *be.*

8.

Though my deſpightfull Foes
Now my Eſtate is gone,
(I having nothing elſe to loſe)
my body ſeize upon,
Therefore take thou no care,
for GOD *thy help will be,*
And put on them a greater fear
then they can put on thee.

9.

And to encreaſe that load
which I *at preſent bear,*
Though they ſay Where now is thy GOD,
of whom thy boaſtings were?

He will of me,of me be found,
and alſo make it known,
(When open ſhame ſhall them confound)
that he my Cauſe *doth own.*

10.

Thy Croſs *with patience take,*
doe not thereat repine,
But bear it ſtoutly for his ſake
who bore his Croſs *for thine.*
Still meekly in thy way
therewith proceed thou ſo,
That others it encourage may
to what they ſee thee do.

11.

The Lot *of* Saints *hath been*
Afflictions, Wants,*and* Scorns;
And he that is the beſt of Men
Was mockt and crown d with Thorns:
No Houſe *to him they gave*
wherein to reſt his head;
Him alſo in a borrow'd Grave,
they laid when he was dead.

12

Yea,he that's LORD *of all*
when firſt with fleſh *arrayd,*
Was meanly houſed in a Stall,
and in Manger *layd.*
A Gueſt *ſo poor he was,*
that whilſt he lodged there,
The labouring Ox, *and toyling* Aſs
His Chamber-fellows *were.*

13.

Yet Wiſemen *from the* Eaſt,
were guided by a ſtar,

To

To bring to this deſpiſed Gueſt
Gold, Frankincence and Myrrhe,
They fooled for his ſake
a Tyrannizing King;
GOD'S Angels,*care of him did take,*
and round about him ſing.

14.

To him,allide am I,
and he will ſend to me,
Howere obſcurd,the like ſupply,
as oft as need ſhall be.
For timely he relieves
all thoſe that truſt in him,
And charge unto his Angels gives,
to be a guard to them.

15.

In Stables,Barns,*and* Stalls,
the poor as much he heeds,
As thoſe that are in Princes halls,
To help them at their needs.
Yea, unto them he comes,
and will their ſuffrings *marke,*
Although they lie in naſty Rooms,
or Dungeons *deep and dark.*

16.

A portion *more ſecure*
then Goods *or* Lands *is he.*
An Heritage *that will endure*
when Kingdoms *loſt ſhall be.*
And when expoſd to ſhame
their bodies *we behold,*
It ſhall more magnifie their name
then Statues *made of gold.*

17.

But this to them will ſeem
who dote on outward things,
No better then an idle Dream
which no aſſurance brings.
If pompouſly they live,
and in rich Tombs *may lie,*
Themſelves they happy men believe,
although like beaſts they die.

18.

And I *am half in fear*
when this is ſung among
Thoſe who in loue with riches are,
'twill ſeem a Bedlam-Song:
For, ſeldome we perceive
that when his Mammon's *gone,*
A Rich Man's *able to believe,*
he is not quite undone.

19.

It makes them almoſt mad
to hear another preach,
That joyes and comfort may be had
whereto they cannot reach.
LORD *help their unbelief,*
and mitigate their fears:
For, though they pity not my grief,
yet, I do pity theirs.

20.

Preſerve me in that Grace
which now infuſ'd I find:
Aud let nor time, events *nor* place,
hereafter change my mind:
For in them good *or* bad,
External things *have nought* ;

but

But, as Good *or* ill uſe *is made,*
Or elſe, as got *or* fought.

Another Meditation relating to the *Authors* preſent Condition.

1.

MY Foes, *you have your hearts deſire,*
a ſpoyle of me you make;
And (as I hear) you now inquire
What Courſe *I mean to take.*
I now am brought ſo low, you ſay,
So deſtitute and poor,
That well aſſure your ſelves you may
I ſhall ariſe no more.

2.

You, naytheleſs may be deceiv'd,
and of your aims have miſt;
For, in thoſe things which are bereav'd,
My wealth doth not conſiſt:
And I have that within my view
Which if purſude it be,
May make me as much laugh at you,
as you now laugh at me.

3.

But, though it makes you to be glad
to ſee my griefs encreaſt,
I *have for ſome of you been ſad*
when you were leſs oppreſt.
And if you ſhall goe forward ſtill
in doing cauſleſs wrong,
I, *who now at your Folly ſmile,*
may weep for you ere long.

4.

The greateſt harm I wiſh my Foes
when me moſt wronged have,
I*s, that themſelves they may not loſe*
by what they ſeek to ſave.
And when that they ſhall come to try
what they have brought me to,
That they nought elſe may loſe thereby
but what would them undo.

5.

Man liveth not by Bread *alone,*
and that (*ſhould it be told*)
Which now my life depends upon
your eyes cannot behold.
You robb'd me of External Things,
But what the worſe am I,
If I have in me Living Springs
that never will be dry?

6.

From that,which you debar me from,
me, long you cannot keep;
My Noon *is paſt,my* Night *is come,*
and I ſhall ſhortly ſleep.
At firſt,to Wither *I was born*
(*though then a ſpringing* Tree)
And now my Leaves away *are torn,*
I can but Wither'd *be.*

7.

The Birds *do live, the* Lilies *grow,*
and are well cloath'd and fed;
Yet can nor ſpin, nor plow, nor ſow,
to get them Cloathes *and* Bread:
I, therefore am without deſpair,
that he who cloathes the Graſs,

and

And feeds the ſmall'ſt Fowls of the Air,
will heed my preſent Caſe.

8.

But if my Lot *reſerve ſhe ſhall*
untill another Life,
The worſt that can to me befal,
VVill bring more Joy *then* Grief:
As Nightingales *in ſummer do,*
I'll ſing all Night and Day;
And ſo ſhall in a month or two,
Sing Care *and* Life *away.*

Refreſhed by theſe pertinent *Digreſſions,*
VVhich fortifie my *faith* againſt oppreſſions,
I will proceed to make an *application,*
Of what pertaineth to my laſt Narration.
The main *breach* made upon me (and which drew
Thoſe miſchiefs that did afterwards enſue)
To me did happen ſome few days before
That *Parliament* was laſt ſhut out of door,
By whom thoſe *Grievances* on me were brought,
And, then that fell on them, which I fore-thought
And did fore-tell; perhaps, that others may
Be wary, how they needleſly delay
That *Juſtice* which to pooreſt men belongs,
VVhen much oppreſſed by continued wrongs;
VVhich GOD will execute, at firſt or laſt,
Hereafter, as he hath done in times paſt.
In this *Relation,* I, nor *Poetize,*
(As ſome may fancie) nor *Hyperbolize*;
But, here, in ſimple plainneſſe have ſet down
The naked *truth,* that when it ſhall be known,
GOD may be better prayſed, and theſe *Nations*
Thenceforth take heed of wilful *provocations.*

For,

For, greater *miſchief* then to moſt appears,
(And very many *complicated ſnares*)
Intangle thouſands, who deſtructively
Oppreſſed are this day, as much as I:
To whom the grace intended can derive
Nought elſe, but ſuch a life as I would give
Ten times away, to free them from Oppreſſion,
Who ſuffer with me, by my ſad condition;
And, whoſe complainings, and ſoul-piercing words,
Lie pricking at my Heart, like Darts and Swords.
How GOD hath fore-determin'd to diſpoſe
Of me, from this time forth, he onely knows;
And, his *will* ſhall be mine: but, if this *change*
Brings good to me, it will be very ſtrange:
For, men *prophane eſteem'd*, would then appear
More juſt, then they who *ſaints reputed* were;
My *foes*, much kinder, then they who profeſt
To be my *friends*, and whom I ſerved beſt.
As yet, he hath retain'd me in their power,
Who day and night, are huntiug to devour;
And, letteth looſe upon me ſuch a Herd
Of *brutes*, as *David* heretofore compar'd
To Dogs, Bulls, Lyons, Serpents,and to thoſe
From out of whoſe mouths, Adders Poyſon flows;
VVhoſe *throats* are like devouring *graves*; whoſe
Are Mints of ſlanders & oppreſſive wrongs; (*tongues*
In ſecret, on a ſudden ſhooting words
More ſharp then arrowes, or two-edged ſwords;
And, were theſe onely Foes profeſt, their ſcorn
Or malice, might with much more eaſe be born:
But, ſome of them, are thoſe who many days
Walk'k with me friend-like in the ſelf ſame ways;
And,*Neighbours* and acquaintance do begin
To be to me, as his to him had been:

My

My love to them, with hatred they requite;
For kindneſſes, returning me deſpight.
Of me, their ſcurrile Songs the *drunkards* make,
With whom the *ſcoffers* in their Jeers partake.
They, who as yeſterday, pretended had
Some kindneſs, are malitiouſly grown mad,
Combining and conſpiring, how they may
My Life, Eſtate and Credit take away;
As if until I wholly were deſtroy'd,
Their expectations could not wholly be enjoy'd:
Although I know no good that can ariſe
To them, by what againſt me they deviſe:
Or why ſuch wrongs by them to me are done,
Except it be, becauſe I did them none:
Or elſe, for that, their wayes I look into,
More, then they are well-pleaſed I ſhould do.
For, be it known, they who are thus inrag'd,
Are not of thoſe who formerly ingag'd,
In that *cauſe* which I lately did oppoſe;
No, no, ſo juſtly, theſe are not my Foes:
But, men, (if they deſerve that name) whoſe baſe
Diſſembling Heart, falſe Tongues, and ſteeled Face,
Inclines them to make ſhew, as if they never
Did any thing againſt the *King* endeavour:
Whereas, a *chief* of that *debauched crew*,
With his drawn Sword the late *King* did purſue;
And boaſted heretofore (with his own breath)
Of perſonal aſſiſtance at his death:
Another of them, that he might endear
Himſelf to thoſe who laſt inthroned were,
Made *Headleſs* this Kings *picture*; vowing then
So to have done to him, had he there beeu.
Theſe are my perſecutors; theſe are they
VVho help ſpread ſnares and miſchiefs in my way:
And,

And, ſome of thoſe who yet in pow'r abide,
(By playing faſt and looſe on either ſide)
Are their *abettors*; for no cauſe to me
Yet known, unleſs they know I ſee
Their Jugglings; or perhaps, becauſe they fear
I may hereafter make them to appear.
Whereas, I rather (for my Countries ſake)
To GOD, for their Converſion, prayers make,
That, timely, they their malice may repent,
Their own, and our perditions to prevent;
And that by our malitiouſneſs they bring
No Damage to theſe *Realms*, or to the *King*,
To ſuperſiede that Mercy, which I find
GOD, to confer on us, is now inclinde,
Becauſe our *weal* and *wo* will be invoul'd
Within each others, as we are reſolv'd,
And, as for time to come we ſhall perſever
In Union, or neglect a *good endeavour*.
Though by your ſins, and by the ſins of thoſe
VVho were acknowledged (however choſe)
For our *Truſtees*, our late immunities
Are wholly forfeited, whilſt GOD ſhall pleaſe;
There is an open Gate, through which I view
A better way, then we do yet purſue,
To re-obtain them, and to ſettle that
Deſired peace which we have aimed at.
There is a hope, this King will be ſo juſt
(VVhen thoſe in whom the common people truſt
He thorowly hath tride) to let us ſee
That, he ſhall prove at laſt our beſt *truſtee*,
Next under GOD, and for us do much more
Then all our Parliaments did heretofore,
Or will do now; for, they often do thoſe
Reſemble ſo, by whom they have been choſe,

That

That, we in probability ſhall never
Accompliſh that for which we do endeavour,
Till GOD ſhall other inſtruments provide
To do his work, and throw all theſe aſide.
He, thoſe that are in being, doth permit
To be therein with him, Co-workers yet:
And there's a courſe that may with *eaſe be taken*
To build a *Throne*, which never ſhall be ſhaken:
For, if that be performed, whereupon
The *King* is re-admitted to the Throne;
And, if due glory to the *King* of Heav'n
Shall for the mercy now vouchſaf'd be giv'n,
His *chaſtiſement* (now twice ſo many years)
Continuing as *Nebuchadnezzars*)
Will make way in this day of *probation*,
To much more, then was by that Reſtoration
Vouchſaf'd to him; for, he eſtabliſh may
A Throne to laſt until the *Judgement day*;
VVhereby, ſhall be continu'd (ſo far forth
As may concern *Chriſts Kingdom* here on earth)
The *Majeſtracy* and the *Miniſtry*,
(If we loſe not this opportunity)
Reform'd and vindicated (in ſhort time)
From thoſe *contempts* which have been caſt on them.
Yea, if this *King* neglect not now to do
That, whereto *providence* doth prompt him to,
And would *aſſiſt* him in; the more he found
At his *Return* confuſions to abound,
The more he ſhall be mangnifide thereby,
If, by his wiſdome and his induſtry,
With GOD's aſſiſtance, he ſtall ſo reſtore
Thoſe *Pow'rs*, that they may interfere no more:
For, then they ſhall apart, and both together,
Be active and a ſtrengthning to each other,

To

To thoſe good ends for which they were ordain'd ;
VVhich was, that wickedneſs ſhould be reſtrain'd ;
And that each other men might not oppreſs,
But, in uprightneſſe and in holineſſe
Live lovingly, and ſerviceable here
To GOD, and to each other, without fear.
My *Genius* many times inclineth me
Of theſe things his *Remembrancer* to be :
But, I have neither place to undertake
That *Office*, nor a *fluent tongue* to ſpeak ;
And ſhould I write, I have ſo often tride
That courſe and found my writings caſt aſide,
(Though want of will, or leiſure to peruſe them,
Or elſe reſerr'd to thoſe who did abuſe them)
That, ſeldome times, the good effects they wrought,
VVhich by them I have rationally ſought ;
And they have not alone been often ſcorn'd,
But alſo to my advantage turn'd.
Beſide, *Kings* will not eaſily forgo
What they reſolve to *act*, or *not to do* :
So wedded are they to their Policies,
And ſo bedazzled are their Carnal Eyes
VVith that bewitching ſplendor and falſe glory
VVhich *Satan* puts on *Kingdoms tranſitory*,
That, as to *Jeroboam* it befel,
Though I ſhould with a *threefold miracle*
My words confirm ; a *ſequel* might ſucceed
As ineffectual as at that time did.
But, to neglect ought which I think (in reaſon)
Tends to ſecure the *King*, may be high Treaſon :
On his behalf therefore, to GOD in Prayer,
(To whom I can more eaſily repair)
I will addreſs my ſelf, without delay,
In words both *weigh'd* and *meaſur'd* for him pray,
And

And ſpread thou on that Paper,to remain
For thoſe that will to pray them o'er againe ;
Till that which I on his behalf have prayd,
Shall ſome way to his knowledge be conveyd.

GReat King of Kings, *to whom are chiefly giv'n*
All praiſes ; *who in* Hell,*in* Earth, *in* Heav'n,
Haſt Sov'rain pow'r *: who* Kingdoms *doſt beſtow,*
Change Governments ; *ſet up and overthrow*
As thou ſhalt pleaſe and alwaies art both juſt
And mercifull *in ev'ry thing thou doſt* :
Since thou,by Interchanges *of thy* Grace
And Judgments,*haſt a long time in this* place
Vouchſaf'd Experiments *which do declare*
What Thou art, *& what,in* our ſelves we are.
(*Informed us of what is now at hand*
By ſignes *upon the* VVaters *and the* Land,
As alſo in the aire *by* peace *and* battle,
by judgements upon Men,*and upon* Cattle)
And pleaſed art (*as we behold this day*)
To bring our King *into a likely way*
Of ſettlement *upon his* Fathers Throne :
Perfect, I *pray,the work thou haſt begun.*
Let thy vouchſafing him a Reſtoration,
Vnclog'd with an Explicite obligation,
No *diſadvantage to thy people bring,*
But rather adde more honour to the King,
by manifeſting that his actings *be*
Products of Vertue, *from compulſion free :*
And left they fall into that great Offence
Which may obdure into Impenitence,
(*As* Jeroboam *and his* people *did*
When their Idolatry *thou didſt forbid)*

Per-

Permit thou not his Failings, *or his* Sin,
To fruſtrate what thy Mercy *doth begin.*
Let all theſe Nations *on their part endeavour*
To make this Reconcilement *firm for ever,*
By *that* Obedience *joyn'd with true* Affection,
VVhich may deſerve his Fatherly Protection:
And let their Welfare be to him as dear,
As if they Children of his body *were:*
For, no Bond of Allegiance *firm abides,*
If equally not faſtened on both ſides;
Nor can their mutual Ties *long laſting be,*
Vnleſſe their Duties *they perform to thee,*
Their Sov'raign Paramount *who, ſearch doſt make*
What courſe thy Vice-Roys, *and their* Subjects *take:*
And alwaies doſt a wicked People *bring*
To be enſlaved by a wicked King;
Not long preſerving any Kingdom *clear*
From Rebels, *where the* Princes *Tyrants are:*
For, thou accepteſt no Perſon, *as to that*
Which unto Common Juſtice *doth relate;*
Though ſlowly, many times, thy Judgements *come,*
That Mercy *may have time to bring them home.*
Since he who governs men ought to be juſt,
On his part let the King perform the Truſt
On him impoſed, and ſincerely do
All things that really conduce thereto;
Shunning ſuch Flatterers, *and ſuch* Whiſperings
As by degrees may tempt him to thoſe things
VVhich will at laſt divide them from each other
VVhom now thy Providence *hath brought together,*
Leſt they by Fraudulent Equivocations
Annihilate each others Expectations.
With Wiſdom *and with* Grace, *his Heart enlarge,*
The Duties of his Calling *to diſcharge,*
Without

VVithout pretending more than he intends;
Which practiſe alwaies in diſhonour ends.
When once the promiſe of a King *is broken,*
Few afterward regard what ſhall be ſpoken
By him, what probable excuſe ſoever
To vindicate himſelf he ſhall indeavour:
And though in his Deſigns *a while he ſpeeds*
That's one in Words, *another in his* Deeds;
Yet, he who by that practice gaineth moſt,
Gets nothing at the laſt whereof to boaſt.
Let him take counſel from thy VVritten VVord,
How he ſhould weild the Scepter *and the* Sword,
Leſt they may prove worſe Tools, *than if he had*
Been born to uſe the Mattock *and the* Spade.
Incline him alſo to enure his Ear,
The voice of Truth *in her own terms to hear,*
Leſt of ſuch things as to his Weal pertain,
He may ſometimes in ignorance remain.
And ſince he is thy Steward *both by* Name
And Office, *let him execute the ſame,*
As one who knows, that he for all things done
Muſt give accompt, *and no man knows how ſoon.*
For tho, thou call'ſt Kings *Gods, yet dye they muſt*
Like other men, and mingle with their Duſt
Him, keep thou mindful, that thou didſt not make
Theſe Nations *for his ends, or for his ſake,*
But him to be their Servant; *and to own*
No Priviledges *upon him beſtown*
But for their VVelfare; *and that he ſhould do*
To all men as he would be done unto.
True-hearted men, *to ſerve him, let him take,*
Or them by his example ſuch to make,
Inſtruct him, LORD, *for, one of theſe will be*
More uſeful, than of others, two or three.

What he is Himſelf, *let it be known*
By thoſe, on whom his Favours *are beſtown,*
Though undeſerved, he vouchſafe to ſome
His Grace, *that they more gracious may become;*
As thou doſt oftentimes, when we tranſgreſs
Through frailty, *and not with* maliciouſneſs.
Make him conſider well, things lately paſt,
With what at preſent *thou vouchſafed haſt,*
And what may yet enſue: Make him to mind
(*If thereof, him forgetful thou ſhalt find*) (*him*;
Through what wants, *to* abundance *thou haſt brought*
What Leſſons, *by* Affliction *thou haſt taught him*;
What Snares *and* Dangers, *thou haſt freed him from,*
To what ſecurity *he now is come,*
Without premis'd Conditions, *or engaging*
Himſelf with others; *or, by what the waging*
Of War *might have requir'd, or by complying*
With thoſe, who for ſelf-ends, *at watch were lying:*
What Hopes, and Fears, and Doubts, he had that night
In which he made eſcape from Woſter-Fight;
As alſo, when he Sanctuary *took*
Within the Body of a Hollow Oak;
What ſecret Vows and Promiſes were made
By him to thee, when he Direction had
Unto that LANE *whereby he found a paſs*
Out of thoſe hazards wherein then he was:
Make him therewith conſider, to what end
That great Deliverance *thou didſt intend,*
And what thou mayſt expect this day from him
For all by thee vouchſafed ſince that time.
Moreover, make him take eſpecial heed,
Why thou with him and others didſt proceed
As we have lately ſeen: wherefore, all thoſe
And their Adheres, *who, moſt did him oppoſe,*

Thou

Thou giv'ſt into his hands: why, from the Throne
Thou ſtung'ſt him; why, again ſetſt him thereon;
Leſt elſe, Falſe Prophets, *or* Court-Paraſites,
Detractors, *bold* Impoſters, Hypocrites,
Or ſuch like, may divert him by Deluſions
To that which is purſude with ſad concluſions,
And not ſo much to his Well-being *tends,*
As to accompliſh their own wicked ends:
Or, leſt an Over-weening *may perſwade him,*
That his own Wiſdom *prevalent hath made him;*
And that thou haſt vouchſaf'd a good ſucceſs
To his Deſires, for his own Righteouſneſs.
Let him ſome way, provide a Reparation
Of Publick Faith, *by whoſe late violation*
Theſe Nations *are defam'd; and (which is worſe)*
Made liable unto a dreadful Curſe
Which may extend to him. Unſafe is he
With People that anathemized be.
His Perſon, *though their* ſuff'rings *reach not to,*
To thoſe, who now to him relate, they do;
And, thoſe Oppreſſions which are lately caſt
On thouſands, will extend to him at laſt,
If he endeavour not what in him lies
To cure their Grievances, *and ſtint their* Cries:
For well enough it doth appear to thee,
That, neither all Men, *nor their* Cauſes *be*
Such as to him they repreſented are;
Or, as unto the World *they yet appear.*
As mercy, *therefore thou haſt ſhown to him*
So let him alſo mercy *ſhew to them*
Who now are in his pow'r: for, although thee
They have offended, they, thy people *be;*
And I deſire it ſhould by him be heeded,
That whoſoe'er againſt ſuch have proceeded

Beyond thy Limits (*to purſue their own*
Revenge *or* Ends) *do ſo incur thy frown,*
That on themſelves it brings at latter end
Thoſe miſchiefs *which to others they intend.*
Let him take alſo conſcientious heed,
He makes that pardon *which is promiſed,*
(*So far as thou allow'ſt*) *ſo full and free,*
As he expects, thine *unto him ſhould be;*
Elſe, Recknings, 'twixt you two will not be even,
For, as he pardons, *he ſhall be* forgiven.
Diſcerning give him, betwixt Rights *and* Wrongs,
To whom a Frown, *to whom a* Smile *belongs;*
Betwixt uſurpt Prerogatives, *and thoſe*
Through whoſe Defects, Pow'r-needful *he may loſe;*
'Twixt Formal *and* Eſſential Pieties,
True Doctrines, *and deluding* Sophiſtries;
Betwixt Nathaniel, *and an* Ananias,
Men byaſſed, and men without a Byas;
Betwixt thy Prophets, *and the Prieſts of* Baal,
By whatſoever Names *themſelves they call:*
Leſt peradventure, ſome of thoſe he takes
Into his boſome, may at laſt prove Snakes.
Give him an underſtanding heart, to judge
Betwixt true and pretended Sacriledge;
Leſt ſuch as heretofore befooled K ngs,
By placing Holineſs *in* Common things,
Turn thy true Worſhip *into* Superſtitions,
To multiply their temporal Fruitions;
Abuſe his Piety *as much (or more)*
As they abuſed Princes *heretofore;*
Beſainting *them for their miſplaced Zeal,*
When 'tis but ſuch as was in Jezabel,
Who fed four hundred Prophets *ev'ry day*
From her own Table; *ſuch, perhaps as they*

Who

Who in theſe daies do arrogate to be
Thy Prophets, *or* Apoſtles *ſent from thee*:
For, what are they ought better, who now dare
To count thoſe Holy Things *which offer'd were*
To Devils; *and, would that, as* ſacred *hold*
For which the ſouls of men *were bought and ſold?*
Such Merchants *may among us now be found,*
And therefore (*leſt ere long they more abound*)
Enable and incline the King *to try*
All ſpirits; *that, with none he may comply,*
Who may by his indulgence undermine
His Throne, *and ſet the* MAN *of* SIN *on thine.*
Thy Paſtors *teach him to diſtinguiſh from*
Thoſe Theeves, *who in at* window *uſe to come*:
And make him cheriſh thoſe that are ſincere
In thy Profeſſion, *by what name ſoe'er*
They ſhall be call'd; *ſince, things may be the ſame*
Eſſentially, which differ in the Name.
LORD! *'tis thy* Cauſe, *for which I have begun*
This Pleading, *I will therefore plead it on.*
Let him of Demas *and* Diotrephes
Take ſpecial heed: *for, perilous are theſe*;
And ſo are alſo they who do ſuppoſe
Religion *doth conſiſt in* mimick ſhows,
Or, in thoſe Gaudy Furnitures, *with which*
The Scarlet-Strumpet, *Nations did bewitch:*
Or in obſerving things indifferent,
As if Eſſentially pertinent;
Or in oppoſing or neglecting them
Contentiouſly; *or, with the mind of them*
Who ſaid, What needs this waſte? *for, nor their* uſe
Nor their diſ-uſe, *but onely their* abuſe,
Gives juſt offence: *yea, 'tis not our* abating,
Or adding; *but, 'tis our neceſſitating*

Indifferent Things, *which renders them to be*
Offenſive to thy Saints, *or unto thee.*
Let him take heed of thoſe, who with pretence
To Piety, *affect* Pre-eminence:
For, thoſe began the Quarrel whence did ſpring
The Breach *betwixt this* People *and the* King.
And theſe, Oh GOD! if thou prevent it not
Will re-beget what they at firſt begot.
The King *was young when he departed hence,*
And could not know them then; they, ever ſince
Were in a poſture, which ſuppreſt their pride,
And made them lay their haughtineſs aſide:
But when their late pluckt wings are over-grown
With Feathers, they will perfectly be known.
Vouchſafe him ſuch a ſanctifide diſcerning,
That neither their Formalities *nor* Learning,
Their Fawnings, *their* Diſſembled Sanctity,
Or their pretendings to Antiquity,
Deceive him; for by ſuch like ſpecious ſleights
The Great Deceiver *brought in his* Deceits.
Wee old Impoſtures *have, as well as* new,
And Truth *is made a baud to things untrue*
When men rely on men; and, by Records
Of their own forging, dare arraign thy words
Before their Bar; *whereas they ſhould be try'd*
(*When they are queſtion'd*) *by none elſe beſide*
Thy Spirit *and their* Peers: *Which Priviledge*
(*If they might have before an upright Judge*)
Would end a thouſand Quarrels, which will never
Till then have end; but multiply for ever.
I know no prudent Chriſtian, who diſlikes
The Name *or* Officer, *term'd by the* Greeks
Epiſcopas (*and we in Engliſh call*
An Overſeer) *if Epiſcopal*

He

He truly be, and ſeeks not to obtrude
On other men a carnal ſervitude.
All Presbyters (*as by thy* Word *appears*)
Are Biſhops, *and all* Biſhops *Presbyters*;
And thou conferr'dſt precedency on none,
Except it be for Orders *ſake alone,*
To proſecute ſuch things as have relations
To thy Affairs, *in ſeveral* Congregations;
As when that we, confuſions to prevent,
A Prolocutor, *or a* Prefident
In Synods, *and in* Counſels *conſtitute,*
To whom a double honour we impute.
For ſuch like ends (*if uſed ſoberly*)
To ſome, belongeth a Precedency;
Yea, thy Church, *being of a large extent,*
Muſt have both Overſeers eminent,
And ſuper-eminent, *that ſo ſhe may*
With ſpeed and eaſe, in a well order'd way,
(*As need requires*) *thoſe things communicate,*
Which either Univerſally *relate,*
Or to Particulars. *And, to purſue*
This Order, *there is doubtleſs alſo due*
To ſuch, proportionably, both reſpect
And maintenance, *to give it an effect,*
With which all perſons duly qualifide
For that high Calling, *will content abide*;
Although it otherwhile amounts to leſs
Than when Corruption *ſprung from an* Exceſs;
And thy Apoſtle *hath declar'd from thee,*
That thus a Biſhop *qualifi'd ſhould be.*

A man that lives an unreproved Life,
The Conjugal Companion of one Wife,

One watchful, temperate, and hoſpitable,
One well compoſ'd, and for inſtruction able;
A man, that from exceſs in Wine reſrains,
That ſeeks not to be rich by ſordid gains:
That neither is malicious, nor a ſtriker,
Nor of ought avariciouſly a ſeeker.
But juſt, no Novice; one that without blame
Guides his own houſe, and hath an honeſt fame.

And thou haſt ſhew'd us, how he ſhould be choſe
When Judus *his* Apoſtleſhip *did loſe.*
If, I miſtake thy Paterns, *make them,* LORD,
Such as may therewith ev'ry way accord;
And ſo the Kings Heart toward them diſpoſe,
That as Matthias *was, they may be choſe:*
For, whilſt for their admittance *they depend*
Upon mens pleaſures, they will more intend
Their ſervices *than* thine*: but, when they be*
Elected by their Peers, *and then by* Thee,
As heretofore; they ſhall defie the BEAST,
And overthrow the Throne *of* Antichriſt.
Let him no Pow'r *uſurp, wherby theſe may*
Election have, by any other way
Than is agreeable to hi intent,
By whom his Meſſengers *at firſt were ſent:*
For, by that means, into thy Church *were brought*
Such Overſeers, *as much more have ſought*
To ſerve themſelves *than* thee; *much ſcandaliz'd*
Thy Congregations, *and made Truth deſpiſ'd.*
Such, as unlike to thoſe Apoſtles *be*
Which were ordained by thy Chriſt *and* Thee*:*
Their Pomp *and* Habit, Avarice *and* Pride,
Their Language, *and ſome other marks beſide,*

Are

Are Symptomes *which do make it very plain,*
To whom, *and to what* Kingdome *they pertain*;
And that they ſeek not thine; *unleſs*, Oh GOD,
Thy Holy word *I havemiſ-underſtood.*
I did believe the Kingdome *of thy* Son,
VVhich was at firſt in poverty *begun*
By him, who had all Riches *at command,*
VVith all things in a readineſs at hand
That might at once have made his Kingdome *here*
More glorious than the Popedome *doth appear,*
VVould not have left it ſtruggling for that glory
VVhich is completed by things tranſitory,
Nigh ſev'nteen hundred years had they been ſo
Eſſential, as ſome think they are thereto.
In my ſimplicity, I rather thought
That hee who to advance his Kingdome ſought
By Piety *and* Meekneſs, *did intend*
That way *to glorifie it to the end*
Of Carnal vanities, *and ſhould have had*
Such Officers *and* Overſeers *made*
As *rather therewith ſuited, than with thoſe*
VVhoſe Kingdoms Satan *hath at his diſpoſe:*
And that they ſhould have had throughout all ages
The ſelf-ſame Badges, Liveries *and* Wages
As at the firſt, not ſuch as ſome do now
Uſurp and challenge as a ſacred due,
Making them ſeem Ambaſſadours *to bee*
Sent from the great Turk,*rather than from thee.*
Thus I believ'd, LORD, *this, beleeve I ſtill*
To bee according to thy ſacred VVill:
And thou doſt know, that what I now expreſs,
Flows from no ſelf-ends, *or maliciouſneſs.*
VVithout Compliances *with ſuch as theſe,*
The King *may reign with* honour, *if hee pleaſe:*

And

And with more ſafety, than if they acquir'd
That whereunto they lately had aſpir'd.
But, I confeſs, a pow'r he cannot have,
Both Soul and Body ſo much to inſlave,
As by their help, who in theſe latter Ages,
Have got two Maſters, *and* two ſorts of Wages;
And, by whoſe aid, the Throne *of* Antichriſt
Doth not a little, at this day, ſubſiſt.
LORD, *therefore, to maintain the* Pageantry
And Luſts of an exploded Prelacy,
Let not the KING expoſe to deſolation
So many thouſand perſons in this Nation,
As now are like to ſuffer, by a Rabble
Both unto Thee *and* Him *unſerviceable.*
They, who are uſeful Officers *of thine,*
According to that Antient Diſcipline,
Which from thy Holy Word *we do derive,*
And from the practice of Times Primitive,
May be provided for, without that coſt
Which hath for many years on them been loſt;
Without incurring needleſs violations
Of Contracts, *or th'* Ingagements *of theſe Nations;*
Without expoſing many Families
To ſuddenly-deſtructive Miſeries;
And without hazarding of thoſe Events
Which to ſuch harſhneſs may be Conſequents.
The Temp'ralties *and* Lordſhips *they poſſeſt,*
Belong'd not to the Calling *they profeſt.*
When firſt they were conferr'd, they brought perdition
To Piety, *encreaſe to* Superſtition,
And Miſchief to the Saints; for which they are
Ejected from them by that Ciuil *War*
VVhich they occaſion'd; and though re-poſſeſſion
They may have for a while, by thy permiſſion,

I

I have a thought, that at their Reſtoration
(*As a new laying* Jericho's *foundation*)
Some ſignal thing will then bee done that ſhall
Declare, thou art not pleaſed therewithall;
Which, from thy purpoſe if it diſagree,
Pardon this babling of my thought to thee.
That thus, Oh LORD, my heart is now inclin'd
Concerning theſe, to ſpeak to thee my minde,
'Tis not becauſe thou need'ſt it ſhould bee told,
But, that hereby, ſome other better ſhould
Conſider what by their means may befall,
Both in things ghoſtly, and things corpor'al.
Thou knoweſt that it is not my eſtate,
Which is by theſe in hazard now of late
To bee bereft: *for whether unto theſe,*
Or unto mee, to give it thou ſhalt pleaſe,
I am content; *ſince all the world is thine,*
And ſo much as is needful, ſhall bee mine.
Thou likewiſe knoweſt that of none of theſe,
I judge the Perſons, *or the* Conſciences;
But, that I am in charity with all,
And, leave them by thy Doom *to ſtand or fall.*
The various Forms *of worſhipping of thee*;
Within thy Church *are no offence to mee*;
Becauſe there may bee poſſibly Salvation
Through Chriſt, *in every* Chriſtian Diſpenſation,
To thoſe, who with a conſcientiouſneſs,
Believe and practice what they do profeſs.
The Prelates, *not thy* Biſhops, *I oppoſe,*
Nor Prelates, *if they nought on mee impoſe*;
For, when they leſs eſteem Things Tranſitory,
They may bee inſtrumental to thy Glory;
And, to thy Congregations *will diſpence*
Thy Sacred Myſteries, *without offence*:

When

When we a little more are rub'd together,
To ſcour away the Ruſt *from one another.*
Although the Name of Biſhop *doth offend,*
Thy Son *his* Congregations *did commend*
To Overſeers, *as well as to* Preachers;
(*To* Deacons,*and to ordinary* Teachers)
And doubtleſs,though Ambition *ſtrained further*
That Diſcipline, *a* Primacie of Order
Is now ſo needful, that when thou haſt broke
The Bile *of* Pride,*and quite away haſt took*
From that Impoſthumation *all the* Core,
Thy Church will govern'd be as heretofore.
The Prelates *being groſly led aſide*
*By their*O'er-weening,Avarice *and* Pride,
VVould have thy Church, LAODICEA-like,
Her Glory, in External Pomp, *to ſeek;*
Their Faction *onely they conceive to bee*
That Holy Church, *which is approv'd by thee:*
Like her, ſhee boaſteth that ſhee nothing needs,
That all Reformed Churches *ſhe exceeds,*
And, much triumphs now, in the reſtitution
Of her adored Rags of Superſtition:
But if their Prelacy *aſide they lay,*
Therewith, will all their Trinkets *fall away:*
The Treble, Mean, *the* Tenor *and the* Baſe,
And Counter-tenor, *to a* Diapaſe.
Thou then ſhalt bring, and to this people give
The Grace, *as well to* love *and to* believe,
As hear *and* do; *and every differing String*
Shall to the Muſick *ſuch a Concord bring,*
That, what at preſent *doth obſtruct our Peace,*
Shall to thy Praiſe *hereafter adde increaſe.*
This I believe, LORD, let us wait upon
Thy will with patience, till this ſhall bee done.

Mean-

Mean-while *preſerve the* People *and the* King,
From thoſe enſnarings, which theſe, elſe, may bring
Upon the Conſcience; *or, leſt wee by them*
May bee withdrawn from thy Jeruſalem,
To Babylon; *Let ſuch before our eyes*
Unmasked ſtand, by whatſoe'r diſguiſe
They are conceal'd: For,much I am affraid,
A Game *is dealing now,which may be play'd*
To thy diſhonour, and Wolves *forth be ſent*
Among thy Lambs *to fruſtrate his intent,*
Who ſent Lambs *among* Wolves: *for as of old*
Wee were fore-warn'd, that ſome Deceivers *would*
Say, Here is CHRIST, *and* there is CHRIST, *that*
Might ſet a falſe Chriſt *up: So, at this day,* (*they*
That undiſcern'd the Antichriſt *may bee,*
Some, tell us This *ſome, tells us,* That is Hee:
But, by ſuch ſignal marks *him thou haſt ſhown,*
That hee to many thouſands is well known.
Reveal him alſo to this King, *and ſhew,*
How they to whom there's Double Honour *due,*
May with all Neceſſaries bee ſupplide,
More to th' advance of Piety *than* Pride:
That other Nations, *by that* good Example,
May joyn in building thy Eſſential Temple
Withſuch Materials *as may not confound*
The Parts *thereof, or make the* Whole *unſound.*
And cauſe this King a Pattern *to become*
Of Juſtice *to all Kings in* Chriſtendome.
To that end I implore thy Majeſty
(*For thine own Honours ſake which elſe thereby*
May bee eclips'd)*that hee uſurp not on*
The Conſciences of Men, *which is thy* Throne;
Nor ſuffer any other in thy Name,
And with falſe Warrants to uſurp the *ſame.*

For

For, by that Rule *whereby intrude they ſhall*
On one indifferent thing, *they may bar all*;
And ere they leave encroaching thereupon,
Of Chriſtian *Liberties,not leave us one.*
Inſlaving of the Conſcience,*to all evil*
Sets open Gates: *and only for the* Devil
Or Antichriſt, *it maketh Proſelytes,*
And, doth but fill the world with Hypocrites.
Therefore, to all, who Faith in the profeſs,
Who keep thy Moral Law, *and* common Peace
Endeavour to preſerve by word and deed,
Let ſuch a Freedome *bee by him decreed*;
That Truth *and* Errour, *whilſt within thoſe* Liſts
They keep themſelves, may for their Intereſts,
Contend at will; *and let thoſe puniſh'd bee,*
VVho break thoſe Liſts, *as* Traytors *unto thee.*
For, whereſo'er this prudently is done,
The fall of Babylon *is there begun*;
And Chriſt *will give true Judgement betwixt them*
VVho yet contend, in his appointed time.
For this King's *likewiſe, and this* people's *ſake,*
Both Him *and* Them, *henceforth, ſo wary make,*
That neither Vow,*nor* Covenant,*nor* Oath,
They violate: *for, thou ſo much do'ſt loath*
Unfaithfulneſs, *that when thy People made*
A Cov'nant, *which thy prohibition had,*
(*Yea, notwithſtanding all Conditions were*
Obtain'd by fraud) *a puniſhment ſevere*
Thou for the wilful breach thereof, did'ſt bring,
Both on thy choſen People, *and their* King.
A *Vow likewiſe, by* Jonathan *infring'd*
(*Unwittingly*) *ſeverely was aveng'd*:
And breach of Oaths *in ev'ry Generation,*
Hath been purſu'd by thee, with Indignation,

Though

Though made to Infidels, *and unto thoſe*
Who were as well thine, as thy peoples Foes. (*them*
Yea, though men are in durance when they make
Thou wilt ſeverely puniſh thoſe who break them;
As by that dreadful Vengeance *which appear'd,*
(*To make all future perjur'd Kings afear'd*)
Thou brought'ſt on Zedekiah; *and, of late,*
Upon ſome Chriſtians, *who did violate*
A Contract *with the* Turk. *Yea, ſaid it was*
(*As if thereof they were a ſpecial cauſe*) (*fear*
For Oaths, the Land doth mourn: *and much I*
That of our Mournings, *they, chief cauſes are.*
LORD, *Cautious alſo make this King to bee*
Of wronging Juſtice, and diſpleaſing thee,
By his impoſing Oaths, *which may give cauſe*
Of Claſhings, 'twixt Divine *and* Humane Laws;
Or, which inſnare, and rarely do produce
Effects equivalent to their abuſe:
For, to impoſe ſuch Oaths *as may inſnare,*
Which, dubious in their acceptations are;
Which, Ignorant Deponents *may engage*
In, *or* to *that, whereof they cannot judge,*
Or which their Conſcience *checks at, is an end*
To which thou never didſt an Oath *intend,*
And is a wicked and a curſed Gin,
By Tyrants *and by* tyranny *brought in.*
Oh! make the King, mind and conſider it;
That, faſt and eaſie, his new Crown may fit.
If thou haſt ſent him hither in thy Wrath,
'Tis what our wickedneſſe deſerved hath
So juſtly, that the ſame wee well may fear;
And that in our Corrections *hee may* ſhare,
'Tis alſo poſſible, as ſoon as hee
Hath dealt among us what our Dole *muſt bee*:

And

And then, our Executioners muſt ſup
The Dregs, at bottom of our Bitter Cup:
As alſo they, who with a barbarous noiſe
O'er us, in our Afflictions *now rejoyce.*
Thee, in humility, I, now therefore
With all th' affections of my heart implore,
To let with Judgments, Mercy *come along,*
To make our Patience *and our* Faith *ſo ſtrong,*
That, Hee *and* Wee, *our* Tryals *may improve,*
To turn thine Indignation *into* Love;
And not as Wee *and our late* Rulers *did,*
Provoke thee ſtill in anger to proceed:
Or, as they did, who, when thy Wrath *on them*
Was pour'd forth, did grow furious and blaſpheme:
But, to avert the danger wee are in,
Joyn in repentance, as wee did in ſin.
Give to the King, *a* Spirit *fit to do*
That ſignal Work, *which thou haſt cal'd him to;*
And give us meekneſſe to bee wrought upon
By that, which muſt by Thee *and* Him *bee done:*
For, ſuch and ſo great our Diſtempers *bee,*
That they are curable by none but Thee,
Or thoſe with whom Thou *ſhalt co-operate*
Our manifold Confuſions *to abate.*
It is a Pow'r *to* Thee *alone confinde*
To make all in one Houſhold, *of one minde,*
Much more 'tis thy peculiar, *to atone*
Three Nations, *that, in him they may bee* One.
Enable him therefore with every thing
Which to effect, thy purpoſes may bring.
Aſſiſt him at this time, that he may 'bide
That Teſt, *whereby hee now is to bee tride;*
Leſt his Return(*ere many* turns about)
A *worſe* Turn *prove, than his laſt* turning out.

From

From Sycophants *preſerve him, and from thoſe*
Who hide their Private Malice, *under ſhows*
Of Publike Ends. *From ev'ry mans unjuſt*
Pretendings, who departeth from his truſt,
Protect him: for, he that was falſe to them
Who gave him credit, will be falſe to him:
Yea, he that is a Traytor *to a* Stranger,
If he may get Reward, and ſcape the Danger.
Will to betray his Country, Prince, *or* Friend,
One time or other, ſome juſt Cauſe *pretend.*
But, principally, LORD, *preſerve him from*
That Self-Will, *which* Self-Ruine *doth become*
To all who cheriſh it, and maketh voyd
All means which to preſerve him are imploy'd.
If from thoſe Places *where he lately ſought*
His Refuge, *any* Leven *he hath brought,*
Which working on the Frailties of his Youth
Hath ſowr'd the Doctrines of thy ſaving Truth,
By him profeſſed; purge it by thy Grace,
Leſt it may poyſon him, and all his Race.
Great have been his Temptations; *great likewiſe*
Have been their many Opportunities,
Who ſought to work upon him; and if home
A Conqueror o'er all this, he is come,
It will of him, to all theſe Nations, be
A Teſtimonial *ſign'd and ſeal'd by thee:*
And, to be thy CONFESSOR *he will more*
Deſerve, then did King EDWARD *heretofore.*
Make him conſider, that, to be a King,
Is not to be an Independent Thing;
Two ways, at leaſt, a Relative *is* He;
Thou, *and his* People, *Antecedents be:*
That, for their ſakes in chief, not for his own,
His dignity of Kingſhip, *was beſtown.*

That, he hath no juſt Pow'r, *but what they gave,*
Or, thou permitteſt him in wrath to have,
To puniſh, when againſt thee they rebel;
Or elſe in order to their common weal.
That Ordination *was for* Good, *not* Evil,
Save when made by themſelves, or by the devil,
Which, ſometimes GOD *permits (for many* Ages)
To pay his Executioners *their* Wages.
This, well conſid'ring, let him not intend,
Or Kingſhip claim, to any other end
Then thou deſign'ſt; nor practiſe to grow ſtrong
By offering violence, or doing wrong;
Leſt thou let looſe thoſe Maſtives *which will tear*
Thoſe Royal Robes, *which he in peace might wear.*
Thoſe Beaſts *an ancient* Hieroglyphick *are,*
Of Engliſhmen: *By thee chain'd up they were,*
When he came in; and though they then were pleas'd,
And fawn'd, they will be mad when they are teas'd,
And fly on any thing, fearleſs of dangers,
Or odds, eſpecially, if teas'd by Strangers.
This to prevent, let him not now provoke them,
But rather, with a ſoft hand, gently ſtroke them;
Aſſure him, that no people can diſguſt,
Or diſoblige a KING *that ſhall be juſt.*
Since, when a true reſpect to them is ſhown,
It makes not onely their Eſtates his own,
(And will inrich him more then if he could
Turn all our Mountains into Ophir-Gold)
But alſo builds him in their Hearts a Throne
Of Perfect LOVE, *for him to reſt upon.*
Make him but of this minde, and I *ſhall ſeem*
Henceforth as worthy of his good eſteem,
For *thoſe* Remembrances, *as they that in*
His ſuffering have with him partakers been;

And

And much more to his honour it will adde,
Then if a PANEGYRICK *I had made.*
Make him but thus affected, LORD, *to be,*
And in thy Name, I'll warrant this from thee,
That, henceforth it ſhall more and more encreaſe
His honour; ſettle Him in perfect peace;
All preſent fears and jelouſies remove;
End all our Quarrels *in an endleſs Love;*
Convert all that which will be found in Story
Of our late failings, to thy future glory;
And, make that uſeful to preſerve from blame
Hereafter, that was heretofore our ſhame.
But, if that he and they, whom 'twill concern
Now to be juſt and prudent, ſhall not learn
What thou intend'ſt; but act as they have done
Who lately were ejected from the Throne;
If, yet, the King *and* Judges *of the Land*
Kiſs not thy SON, *and timely underſtand*
What's threatned now, but proſecute their luſt,
And be as mercileſs, and as unjuſt
As others were; I will once more be bold
To tell them what to others I have told,
Ev'n in thy Name: That, though a while they flouriſh,
They, and the Courſe they proſecute, ſhall periſh.
And, this my Prayer (*though they ſleight it ſhall*)
Will prove at laſt to be Prophetical
In ev'ry Branch, as well as Precatory:
But be it what ſhall moſt be for thy glory.
LORD, hear me, and vouchſafe that thoſe Conditions
On which thou condeſcend'ſt to ſuch Petitions,
May be perform'd, and acceptation have,
(Although they cannot merit what I crave)
For, Prayers *can for no man take effect,*
Who wilfully his Duty ſhall neglect.

In mercy too, remember Me *and* Mine:
Increaſe our faith; keep cloſe our hearts to thine,
In all our Tryals: *Be not ſo ſevere*
To heed the murm'rings, the diſtruſts or fear
Whereto we tempted are, but pardon all
Our Failings, *that we ſtumble not to fall.*
Grant, that theſe Prayers *may as well prepare*
Both me, and every one who ſhall them bear,
To mind our Duties, *as he helps to crave*
Of thee, thoſe Mercies *which* I *ask to have.*
One word more, for my dear Relations *ſake,*
Be pleas'd to hear: Compaſſion on them take:
And ſince by my Adventures *they are left*
Quite comfortleſs, (of every thing bereft
Whereby they may ſubſiſt) ſome Hearts prepare
Of them, in their Deſertions, *to take care:*
Or, ſince that they are thine, vouchſafe thou rather,
To be to them a Husband, *and a* Father:
For, though they may hope well, they cannot know
What Spirit *'tis, from whence my actings flow;*
And therefore cannot my partakers be,
In thoſe Refreſhments *which I have from thee;*
As well, becauſe they ſee men oft bereft
Of Reaſon, *and to their own* Fancies *left;*
As alſo, for that by our ſeparation
We are depriv'd of mutual conſolation.
As for my ſelf, I *ask no more of thee,*
But that Grace which will all-ſufficient be.
Life is preſerved with a little matter;
And, he that with courſe cloath, and bread and water,
Content remaineth, neither can be poor,
Nor miſerable, though he has no more.
To this endeavour *give ſome good effect;*
And, ſo to proſecute it, me direct,

That

That without fruit, my pains be not beſtown
Through other mens defaults, or by my own:
And, pardon it, if I, *my ſelf, have ſought,*
By minding my own Cauſe, *more then* I *ought*;
*Whereof (*I *do confeſs)* I *am affraid*
I *may be guilty, by* ſelf-love *o'er-ſwaid)*
But, humbly to thy Grace, *my* Soul *appeals,*
VVhich will ſuffice for that, and all faults elſe.
For what I *have done* well,*the praiſe be thine:*
For what's amiſs, *let all the blame be mine.*

Thus in a plain *petitionary mode,*
I have been wreſtling as it were with GOD,
For *King and People:* For whoſe ſake I made
This GLASSE, which elſe no being ſhould have had.
I muſt confeſs, my own *ſad Cauſe* broke in,
As ſoon as ere I did therewith begin;
And would not ſuffer me to perſevere,
Unleſs it therewith interwoven were.
Fain would I have forgot it; but I may
As well, if broyling on hot coals I lay,
Reſolve I would not feel them, as I then
Could from it totally refrain my Pen:
For (as I have yet) I had then my ſhare
With ſuch, as this day moſt oppreſſed are.
Yea, mov'd I was, theſe *Muſings* to compoſe,
When Scorns, Wrongs, Wants, and multiplying Foes,
Had overwhelm'd me ſo, that they had crackt
My *Brains,* if this *Employment* I had lackt.
Like ballaſt in a Ship, it kept me ſteddy,
When I had elſe been over-ſet, or giddy.
And, my Afflictions have permitted been,
Perhaps, not altogether for my ſin;

But partly, that together with mine own,
The Grievances of others might be known;
And that for no reſpects I might forbear
My thankleſs *Office of Remembrancer*, (*ment*
For which GOD had with *Health*, and *Food*, and *Ray*-
Vouchſaf'd me extraordinary payment,
Till I neglected it, on vain ſurmiſes,
Appearing in ſome rational diſguiſes.
At firſt I lazie grew; then, fell in doubt
Whether the work I was employ'd about
Were GOD's, or rather ſomewhat, which to do,
Not *Duty*, but my *Fancie* led me to.
Then I began to think it might be ſpar'd,
Becauſe I ſaw that neither much regard
My *Muſings* had, not any ſuch effect
As I by them did formerly expect:
And at the laſt, I fear'd if I went on
With what I purpos'd, I ſhould be undone.
Thus, though in Conſcience I was call'd unto it,
I did neglect it, till GOD whipt me to it;
And therefore now am juſtly thruſt among
Thoſe thouſands, who complain of helpleſs wrong.
I dreaded, that it might encreaſe my *Troubles*;
And therefore, them upon me GOD redoubles.
I feared that ſome Loſſes might befal;
And therefore worthily have now loſt all.
My *Duties*, I deferred to be done,
Till I ſhould have more Reſt; and now have none.
My wives and Childrens ruine I did fear;
And therefore I and they now begger'd are:
Yea, ſo much more then begger'd, as my Debt
Amounts unto, (for ought that I know yet.)
This, by my *Carnal Prudence* I have got;
And this in like caſe, will be each mans *Lot*
GOD,

GOD, will have his work done for love or awe;
And ſince I did it not whilſt I had *Straw*,
I now muſt gather *Stubble*. I was fain
To proſecute this (not without much pain)
When I had but a very little left,
And often threatned was to be ber eft
Ev'n of that little. Scarce one man I knew
Who cared for my ſoul; and very few
To whom I my condition might relate,
Or unto whom I might communicate
Theſe Lines, without a miſchief or a jeer,
When I conceived they moſt uſeful were;
Nor have I wherewith to the Preſs to ſend them,
Though I for publication do intend them;
Nor have I in my power a certainty
Of what ſhould neceſſary things ſupply;
Nor know from whence it ſhall to me be given
For time to come, except it rain from Heav'n:
And (which of theſe *Afflictions* is the chief)
I freedo n want to ſeek for my relief.
And whilſt this was compoſing, the *deſpight*
VVhich long was riping, grew to ſuch a height,
That evil *News* like *Job* I did receive,
As if the *World* from GOD had gotten leave
To try my *Patience* as ſhe pleas'd ſhould be,
Preſerving onely *Life* and *Health* in me:
For by their *Cenſures* many did aſſay
To take my *Confidence in GOD* away:
Objecting, That my *ſcriblings* to make known
The Times *Corruptions*, flow'd but from mine own:
That, Malice, Envy, Pride, or private Spleen,
The *Fountains* are, whence iſſu'd they have been:
And preſs'd it ſo, as if it were a Crime
More capital, then any of our Time:

Which makes me unto GOD, ſometimes to cry,
Search thou my heart, and give the world the lye.
She dayly ſeeks occaſion to defame me,
To make me miſerable, and to ſhame me:
She practiſeth all means that may deject me,
And how ſhe by deſpairings, may afflict me.
Yea, as if knowing I were muſing now,
On ſomewhat which her *Projects* might o'erthrow,
Her Friend the *Devil*, doth afflict me more,
Then all that I have mentioned before,
By ſtrongly tempting them, whoſe nigh relations
Can moſt augment my inward perturbations,
To be afraid, that I ſo much prefer
My own Deſignes, before my Weal and their;
That, what at this time I purſue, will be
The total Ruine both of them and me;
And, that what I reſolve, doth rather flow
From *Wilfulneſs*, then Duties which I owe;
Or, at the beſt, from ſome Fanatick Fit
Proceeding from a boldneſs without wit:
And to convince me of what they alledge,
They thereof make my greateſt *Foe* the *Judge:*
Which more perplext me, and my patience try'd
A great deal more then all the world beſide:
For, neither *World* nor *Devil* could invent
A *Remora* like that, to my intent.
I, notwithſtanding, ſtill proceeded on
To do, what I think needful to be done;
As all men ſhould, who know oblig'd they are,
Their *Deeds* by their own *Conſciences* to ſquare,
And not by other mens; becauſe, that none
Muſt anſwer for their faults,but they alone.
If this be not my Work, and that work too,
Which I was principally born to do,

I

I know not wherefore I was born, or why
I lived, but to eat, and drink, and die;
Which made me in condition, at the leaſt,
As low, if not much lower then a Beaſt,
Conſidering what Faculties they be
Wherewith my *Maker* hath endowed me:
And if ſuch *Works* as theſe, are fit for none
But *perfect men*, they never can be done.
Was I enabled this way to expreſs
My minde ſo plainly, and with eaſineſs,
In my diſtracting troubles, to no end
But Time, and Ink, and Paper to miſpend?
Are we, by GOD, ſo often call'd upon
To heed what he, and we ourſelves have done,
(And ſtir up others to perform the ſame)
For nothing but to be expos'd to blame,
Or to miſ-cenſures, when we undertake
That *thankleſs Office*, for meer Conſcience ſake?
Is *Poeſie*, which *Wiſe Men* have believ'd
A Gift from GOD, ev'n in the Womb receiv'd,
(And, whereby *David* did both Trophies raiſe
To his *REDEEMER's* everlaſting Praiſe,
And leave behinde him for our imitation,
Reproofs of *Tyrants*, in his Generation)
Is that now grown quite uſeleſs, in all thoſe
To whom a portion thereof he beſtows,
Except *Luſt* to inflame? To caſt diſgrace
On *Vertue*, or extol a *painted Face?*
Is it in theſe days, not to be allow'd,
Unleſs it be to idolize the *Proud*,
Or flatter *Fools?* I'll wonder then no more,
Why *Poets* are leſs priz'd then heretofore.
No marvel they are ſlighted; and, perhaps,
Cheriſh'd like *Parrots*, or maintain'd with ſcraps,

Like

Like Spaniels, and muſt think much honour done them,
If their great *Patrons* pleaſe to grin upon them:
For, they deſerve no better meed then ſo,
If that be all the work they have to do.
This way it is, and ſhall be ſtill, employ'd
By me, although I thereby am deſtroy'd:
And, though it is an old adjudged caſe,
That *Poets* muſt be poor, I'll not be baſe.
My *Poverty* is without preſident,
For I am poor by *Acts of Parliament.*
I was not into that condition thrown,
Till they who crackt my credit loſt their own;
And if the *King* pleaſe, he may make me rich,
Yet looſe no honour, nor in treaſure much;
For, had I but mine own, my Debts to free,
I ſhould ſuppoſe my ſelf as rich as he.
From GOD, if this proceed not, I ſhall have
The recompence I merit to receive;
VVhich will be at the worſt an outward trouble,
And loſs of that which I have built with ſtubble:
But, if it flows from him, it will produce
Effects which to his glory ſhall have uſe;
And, he will bring it forth at ſuch a time,
As, ſerviceable make it will to him.
Yea, though into the *Thames* it ſhould be thrown,
Like that which being tide unto a *Stone*
VVas ſunk in *Euphrates* (and no more ſeen
After in *Babel* it once read had been)
And will be made available to that
VVhich, in compoſing it, I aimed at.
Till that time, therefore, I will lay it by,
Not doubting ſuch a time is drawing nigh.
If this *King* (as I hope) be hither ſent,
As well for *Mercy*, as for *Chaſtiſement*,

(For,

(For, we need both) it, ſuch effects will bring,
That we in Judgements ſhall of Mercy ſing.
For my part, whatſoere my *Portion* be,
I'll take that thankfully which falls on me,
As ſent from *GOD*, whoere he be that brings it,
Yea, though at me, in rage, the *Devil* flings it:
For (be it known and heeded) not in vain
Die they, who in the *forlorn Hope* are ſlain:
Nor uſeleſs to a Victory are they,
VVho are ſuppos'd to throw their Lives away
By deſperate attempts; ſince *Providence*
(VVhoſe way tranſcendeth mans intelligence)
Acts very many times, by things which we
Think may to her own ends repugnant be.
They who were ſlain when firſt the Fight begun,
And they who fought until the Field was won,
May (whatſoere to others doth appear)
In work and honour, merit equal ſhare.
Nay, ſignal Victories are got ſometime
By that which hath been puniſh'd as a Crime.
To me and many other men beſide,
May, peradventure, ſuch a Lot betide;
However, I ſubmit unto his pleaſure,
VVho acts in his own time, by *weight* and *meaſure*;
And, foraſmuch as I have no defence
Againſt my *Foes*, but naked *Innocence*,
(Or words, which are amongſt them ſometime ſhot,
To let them underſtand I fear them not)
I, (that my *Fleſh* may be preſerved from
Dejection in her mode, till ſuccours come)
My *Fortreſs* keeping, their Affronts deſpiſe,
Shoot back their ſtones, and durt into their eyes;
Believing, they to peace will now incline,
Or, be reduc'd to harder ſtreights then mine;

As

As they but lately were, who did contemn
The Sequels, whereof I fore-warned them.
And, if by *Storm*, they take my Life away,
(Which, I as little do regard, as they)
It, in their Souls may leave a Sting behinde it, (it.
Which, will with Torment, make them ſometimes mind
But, here I yet remain; and for a *Cloſe*
(In reference to our *Antichriſtian-Foes*)
I'll adde this *Corollary* by the way,
Whilſt on his *Horns*, the BEAST is *toſſing Hay:*
For, if deceiv'd I am not, our Diſeaſe
Chiefly proceedeth, under hand, from theſe.
And though (a farther-off removed Cauſe
Pretending) they beſcratch us with the Paws
Of other Beaſts; it plainly may be ſeen
By whom our Troubles have contrived been.
I, therefore, make but a *Defenſive War*
With ſuch as mine own Adverſaries are;
And (to his Captains, as th' *Aſſyrian King*
Once gave command) intend no Dart to fling,
To be deſtructive to Foe great or ſmall,
Whoſe hate to me, is onely perſonal;
But, as thoſe onely, whoſe hate doth extend
To HIM, and HIS, on whom I do depend.
To act the laſt *Scæne* which precedes their *Doom*,
They, now new vampt, upon the *Stage* are come;
And though that with the *KING*, as if his Friends,
They ſeem to ſide, they come to other ends,
Which, he not yet diſcerning, in his grace
Vouchſafes them a conſiderable place;
And, of prevailing they already boaſt,
As if they ſaw the LAMB, and all his Hoſt
Quite overthrown; which me as confident
Hath made, that GOD their proud hope will prevent;
And

And overthrow that *Tyranny* out-right,
By what they dream ſhall raiſe it to its height.
But, many *Tryals* muſt the Saints abide,
And very much their patience will be tride
Here and elſewhere, before that *Act* is done,
Which with an *Anti-mask* is now begun.
Our *Friends* inhabiting beyond the *Waters*,
And who were of our *Tragedies* Spectators
Now twenty years (though they perceive it not,
Or ſeem not to perceive it) in that *Lot*
Which theſe have caſt for us, deſigned are
(Or in what follows next) to have a ſhare:
For, *Hamans* PUR's on foot; not onely here,
But, likewiſe almoſt ev'ry other where;
And theſe think, that to take them by his Gin
With moſt ſpeed, is, with us, firſt to begin.
But, there's a *Counter-mine*, which will be ſprung
To blow up them, and all their *Mines*, ere long.
Six hundred ſixty ſix, draws on apace,
And not one day beyond that, ſhall they paſs:
It is the *Number* of that MAN OF SIN,
VVhereto his *Kingdom* hath confined been
By him that cannot lye: and, long ago
To many, that *Epocha* I did ſhow,
From whence his *Reign* begins; And, by a Light,
(As I believe) which ſhines without deceit,
It numbers out his Reign as certainly
As women reckon the Nativity
Of Children in their VVombs, which hath ſucceſs
VVithin a very few days more or leſs:
And of that *Myſtery*, what heretofore
I have expreſt, I'll here expreſs once more;
Becauſe, thoſe *Notions* which may much be needed,
Cannot be too oft told, nor too well heeded.

To

To *former Times*, this *Myſtery* was dark,
And lay a long while, cover'd like a ſpark
In aſhes, leſt perhaps what at this time
Will comfort us, might have diſcourag'd them
Who lived then: for, men rejoyce to hear
The day of their deliverance is near;
But nothing ſave diſcomfort could they gain,
By knowing *Tyrrany* ſo long ſhould reign.
Herein, I circumſtantially perchance
May ſomewhat erre through *humane ignorance*;
But, as to that which was eſſentially
To us intended by this *Myſtery*,
I ſhall not fail of; which is to preſage
That *Babylon* ſhall fall in this our *Age*.
Sev'n *Numerals* the *Romane Empire* had,
Whereby of old they Computations made;
And in them was their *Deſtiny* foreſhown,
(Though to themſelves perhaps it was unknown.)
Theſe, placed ſingly, as they valued are,
Do truly (though myſteriouſly) declare
How long that *Empire*, with what ſprung there-from,
Should laſt, when to the full height it ſhould come:
For, M. D. C. L. X. with V. and I.
Do number up, in *Chronogrammiſtry*,
Years *Sixteen hundred ſixty ſix*; and, that
Will be of *Roman Tyrannies* the date.
No other *Number* either more or leſs,
If none of theſe you double or diſplace,
Can be by them expreſt. If you ask when
This *Number* did begin; I ſay, ev'n then
When *Rome* declin'd firſt, from her height of pride,
Which was, when *Jeſus Chriſt* was cruciſide:
For, at that time her glory did abate.
This *Number* therefore you muſt calculate

From

From, or about, the known time of CHRIST's *Paſſion*,
Not from the firſt day of his *Incarnation*.
A ſilence (as it were) ſeem'd to have been
In heaven, during th' interval between
His *Death* and his *Aſcention*, as if caus'd
By ſeeing that done which had much amaz'd
The whole Creation, when that they did ſee
The *LORD OF LIFE* hang dead upon a Tree.
The *Devil*, probably, at that time too,
VVas at a ſtand, and knew not what to do.
But, ſoon perceiving that the ſnare he wrought
VVas broke, to make another, ſtreight he ſought;
VVhich, to prevent, an *Angel* in a Chain,
(His other pow'rs, him ſuff'ring to retain)
Did for a *thouſand years* reſtrain the *Devil*
From ſetting up that Myſtery of Evil,
VVhich in *Pauls* time he was at work upon.
But when thoſe thouſand years were fully gone,
He rais'd it up; and GOD permitteth him
To manage his own *Engine* for a time,
That, Truth and Errour might here for a ſpace,
Make ttyal of their ſtrength; and, that each Grace
And Vertue of the Saints, by exerciſe
Improv'd might be, to fit them for the prize
Prepar'd for thoſe, who ſhall engage with CHRIST,
And overcome the *Dragon* and the *Beaſt*.
A *thouſand years* ſharp Tryals they withſhood;
Yet then they ſtrugled but with *Fleſh and Blood*;
And, for the moſt part, all their Combates them,
VVere like Saint *Paul's* at *Epheus*, with *Men*
Reſembling *Beaſts*: But ſince *Iniquity*
Was ſet up vailed with a *Myſtery*,
(As in theſe latter Times) with greater Evils
The Saints do graſp: for, they contend with *Devils*
In

In ſhape of men, *in temporal Confuſions,*
Made terrible by *ſpiritual deluſions*;
And therefore GOD allotted unto him
VVho tyrannizeth now, a ſhorter time;
And to a certain day his reign did fix,
VVhich endeth at *ſix hundred ſixty ſix:*
And he who knows on what day it begun,
May know the day on which it will be done.
VVhich I believe will viſibly appear
In, or about the ſev'nteenth hundred year.
And thus much onely, thereof to foreknow,
(VVith how nigh to an end it ſeemeth now)
May make us hopeful, and our Faith uphold,
As well, as if *year, day,* and *hour* were told:
Yea, and it better ſerves to exerciſe
Our *Conſtancy,* then if 'twere otherwiſe;
And if well heeded, peradventure may
Keep ſome upright,who might elſe fall away
In theſe *back-ſliding days*; wherein, they ſee
The *Beaſts* late *deadly wound* nigh cur'd to be.
They on a ſudden are become as jolly
As if they thought it to be cured wholly:
And, to impoſe their *Mark,* will now begin
To be more ſtrict then ever they have been;
So that ere long, few men ſhall live in peace,
Bear *Office,* or a free Eſtate poſſeſs,
VVhere they have power, unleſs they marked are
In hand or forehead, with their Character.
But, if that, whereof ſome imperfect views
Far-off, appear, accordingly enſues,
There will, to thwart their hopes, a *New Star* blaze
VVithin the *Weſt,* that ſhall the world amaze;
And *Influences* through the *Univerſe*
So quickly, and prodigiouſly diſperſe,

That

That, aided by concurring *Conſtellations*,
It ſhall have ſome effects upon moſt *Nations*,
And cauſe ſuch *Changes*, as will make a ſtand
In thoſe Attempts which they have now in hand.
Yet know, it will but a *Diverſion* be,
Not that which muſt from *Bondage* ſet us free.
And know likewiſe, that this which laſt of all
I have expreſt, is but a conjectural,
And ſprings from *Notions* meerly rational,
That poſſibly *may*, or *may not befal.*
Thoſe *Notions*, which may variouſly relate
To me and others, in our twofold ſtate,
Are ſumm'd up for a *General Fore-warning*;
GOD, give my *Readers* ſpirits of diſcerning,
And ſo much *Grace* and *Meekneſs*, as to heed
His *Truth*, from whomſoe'er it ſhall proceed.
Such *Contemplations* are not in my pow'r
At all times; for, my *Fleſh* oft draws me lower;
And I am forc'd to pleaſe her otherwhile,
By *Strains*, that harmleſly may her beguile
With hopes of what ſhe looks for in her mode,
Till that comes, which eſſentially is good.
And if theſe both together can maintain
My *Faith* in patience, 'tis not work in vain:
For, ſuch, ſo great, ſo many are my Foes,
(And frailties too, more then my own heart knows)
And ſo malitiouſly do they contrive
My ruine (more perhaps then ſome believe)
That, oft I'm forc'd to anſwer (I confeſs)
The *Fool* according to his fooliſhneſs;
And, when ſurpriz'd, upon my guard to ſtand,
With any lawful Tool that comes to hand.
GOD, hath in bidding to the world defiance,
Preſerv'd me hitherto without compliance

In any baſe mode (though by bringing on me
Great Miſchiefs, ſhe hath now *three times* undone me:
And, I am hopeful, he is with me ſtill
As he hath been; and therefore, to his will
And free diſpoſure, I will all things leave
VVhich may to *me* or *mine*, relation have:
And in contempt, of what my *foes* intend,
Theſe *Muſings*, this enſuing *Jigg* ſhall end;
Which blame not, if you finde it ſomewhat long:
To ſhorten Grief, *I lengthen out my* Song.

The Contented Mans *Morice.*

1.

FAlſe World, *thy* Malice *I eſpie*
With what thou haſt deſigned;
And therein with thee to comply,
Who likewiſe are combined:
But, do thy worſt, I thee defie,
Thy Miſchiefs *are confined.*

2.

From me, thou my Eſtate *haſt torn,*
By Cheatings *me beguiled:*
Me thou haſt alſo made thy ſcorn;
With Troubles *me turmoiled:*
But to an Heritage *I'm born,*
That never can be ſpoiled.

3.

So wiſe *I am not, to be* mad,
Though great are my Oppreſſions;
Nor ſo much fool *as to be ſad,*
Though robb'd of my Poſſeſſions;
For, Cures *for all ſores may be had,*
And Grace *for all Tranſgreſſions.* 4.

4.

Theſe words in youth my MOTTO *were,*
And mine in Age I'll make them;
I neither have, nor want, nor care;
When alſo firſt I ſpake them:
I thought Things would be as they are,
And meekly therefore take them.

5.

The Riches *I poſſeſs this day*
Are no ſuch Goods of Fortune
As King *can* give *or take away,*
Or Tyrants *make uncertain*:
For, hid within my ſelf *are they*
Behinde an unſeen Curtain.

6.

Of my Degree, *but few or none*
Were dayly ſo frequented;
But now I'm left of every one,
And therewith well contented:
For, when I am with GOD alone,
Much folly is prevented.

7.

Then,why ſhould I give way to grief?
Come, ſtrike up Pipe and Tabor;
He that affecteth GOD *in chief,*
And as Himſelf *his Neighbour,*
May ſtill enjoy a happy life,
Although he lives by labour.

8.

Not me alone have they made poor,
By whom I have been cheated;
But very many thouſands more
Are of their hopes defeated;
Who little dreamed heretofore
Of being ſo ill treated.

 9.

9.

Then if my courage ſhould be leſs
Then their who never prized
The Reſolutions *I profeſs*
(And almoſt idolized)
I well deſerv'd in my diſtreſs
To be of all deſpiſed.

10.

Our ſad Complaints, *our* Sighs *and* Tears,
Make Meat *nor* Cloathing *cheaper:*
Vain are our earthly Hopes *and* Fears,
This Life *is but a* Vapour:
And therefore in deſpight of Cares,
I'll ſing, and dance and caper.

11.

Though Food *nor* Rayment *left me were,*
I would of wants be dreadleſs:
For then, I quickly ſhould be there
Where Bread *and* Cloth *are needleſs:*
And in thoſe Bleſſings *have my ſhare,*
Whereof moſt men are heedleſs.

12.

I then ſhould that attain unto
For which I now endeavour;
From my Falſe Lovers *thither go,*
Where Friendſhip *faileth never:*
And through a few ſhort pangs of Woe,
To Joys *that laſt for ever.*

13.

For Service *done, and love expreſt,*
(Though very few regard it)
My Country *owes me* Bread, *at leaſt,*
But, if I be debarr'd it,
Good Conſcience is a dayly Feaſt,
And ſorrow never marr'd it.

14.

14.

My Grand Oppreſſors *had a thought,*
When Riches *they bereaved,*
That then, my Ruine *had been wrought*;
But they are quite deceived:
For, them the Devil *much miſ-taught*
When that weak ſnare they weaved.

15.

If in thoſe Courſes *I had gone*
Wherein they are employed,
Till ſuch Atchievments *had been won,*
As are by them enjoyed,
They might have wager'd ten to one
I ſhould have been deſtroyed.

16.

But, Proofs have now confirmed me
How much our Vice *offendeth,*
And what ſmall helps our Virtues *be*
To that which GOD intendeth,
Till he himſelf ſhall make us free,
And our Defects amendeth.

17.

Not one is from corruption clear;
Men are depraved wholly:
Meer Cruelties *their* Mercies *are,*
Their Wiſdom *is but* Folly;
And when moſt righteous *they appear,*
Then, are they moſt unholy.

18.

There is no Truſt *in* Temp'ral Things,
For they are all unſteady:
That no aſſurance from them ſprings,
Too well I find already;
And that ev'n Parliaments *and* Kings
Are frail, or falſe, or giddy.

19.

All ſtands upon a tott'ring Wheel,
Which never fixt abideth;
Both Commonweals *and* Kingdoms *reel:*
He,that in them confideth,
(Or truſts their Faith) *ſhall Miſchiefs feel,*
With which ſoe'er he ſideth.

20.

This Wit, *I long ago was taught,*
But then I *would not heed it:*
Experience *muſt by* Fools *be bought,*
Elſe they'll not think they need it.
By this means was my Ruine wrought;
Yet,they are Knaves *who did it.*

21.

When to thee ground depreſt I *was,*
Our Muſhroms *and our* Bubbles
Whom neither Truth, *nor* Wit, *nor* Grace,
But Wealth *and* Pride *ennobles,*
As cruel *were, as they are* baſe,
And jeer'd me in my troubles.

22.

And,when their hate, theſe had made known,
New miſchiefs it begat me:
For, ev'ry Raskal durty Clown,
Preſumed to amate me;
And all the CURS *about the Town,*
Grinn'd, ſnarl'd, *and* barked *at me.*

23.

Since therefore 'tis not in my power,
(Though oft I *fore-diſcern them)*
To ſhun the worlds *deſpights one hower,*
Thus into mirth I'll turn them;
And neither grieve, *nor* pout, *nor* lowre,
But laugh,*and* ſing,*and* ſcorn them. 24.

24.

This FIT, *at* ſev'nty years and two,
And thus to ſpend my hours,
The worlds contempt, inclines me to,
Whilſt ſhe my ſtate devours ;
If this be all that ſhe can do,
A Fig for all her powers.

25.

Yet I and ſhee, may well agree,
Though we have much contended ;
Upon as equal terms are we,
As moſt who are offended :
For, I ſleight her, and ſhe ſleights me,
And there's my Quarrel ended.

26.

This onely doth my mirth allay,
I am to ſome engaged,
Who ſigh and weep, and ſuffer may,
Whilſt thus I *ſing incaged :*
But I've a GOD, *and ſo have they,*
By whom that Care's aſſwaged.

27.

And he that gives us in theſe days
New Lords, *may give us* new Laws ;
So that our preſent Puppet-Plays,
Our VVhimſies, Brauls, *and* Gew-gaws,
May turned be to ſongs of praiſe,
And holy Hallelujahs.

Thus I have added ſome few *Ballads* more
To thoſe, which my *Deriders* heretofore
Have ſcoffingly ſo call'd : and, though I pleaſe
To ſing *Defiance* in ſuch words as theſe,

(To make them ſomewhat wiſer (if I might)
Who are yet wiſe,but in their own conceit)
'Tis no revengeful or malitious ſcorn,
Which back upon my ſcorners I return.
My *Jollities*, my *Caprings* and *Advances*,
Are not like thoſe you ſee in *Morrice-Dances*;
Nor is my *mirth* like their, who chear their ſouls
With Muſick, Banquets, and o'erflowing Bowls:
'Tis no meer outward or corporeal ſenſe
Of *Pleaſures* or *Immunities*, from whence
My *Joys* do ſpring: nor are they ſuch as their,
Who by *long Suff'ring* ſtupified are:
(For, few men living, of all *Humane paſſions*,
Have deeper ſenſe, or of their Aggravations)
But, my *Exultings* flow from apprehenſion
Of that, whereto my *Faith* hath an extenſion;
And of thoſe *Objects* which I make thoſe *ends*
To which my *actings* and my *ſuff'ring* tends,
As doth a wounded *Conquerour*, who cries,
Courage, my Mates, the day is ours; then dies:
Or rather, like a *Martyr* on the Rack,
Who when is *Fleſh* tears, and his *Sinues* crack,
Caſts on the *Tyrant* a diſdainful ſmile,
And in GOD's Love,rejoyceth all the while.
That which is purpoſed by my Careſſes,
And ſparklings from my ſoul in theſe *Expreſſes*,
Is partly to preſerve in my own heart
Thoſe *Reſolutions*, which might elſe depart:
Whereat grudge not, as if you thought I heeded
That which my ſelf concerneth, more then needed;
For, moderate *Self-love*, is that whereby
We muſt to others meaſure *Charity*.
'Tis partly too, for others Informations
That I ſo oft inſert Pre-occupations

Re-

Relating to my ſelf, and to prevent
Annihilating of that good intent
Which I purſue; by taking that away
VVhich *Prejudice* alleage in private may.
If theſe Expreſſions no advantage be
To other men, they are of uſe to me.
'Tis not amiſs, leſt I forgetful grow,
To mind my ſelf ſometimes of what I know,
And make to others known, that they who keep
Good Conſciences, may ſing themſelves aſleep
Amidſt their greateſt Foes: and without fear
Awake, when they by them alarmed are:
That, he on whom *God* makes his face to ſhine,
May be as glad as they, whoſe corn and wine
Doth ſtill encreaſe, and with content be crown'd,
Which way ſoe'er the *Rowling Wheel* goes round:
For, he that *acts* in *ſuff'rings* what he teaches,
Moves more, then when but *verbally* he preaches.
But, moſt men ſo abound in their own ſenſe,
And rather ſo incline to take offence
At ſuch *Expreſſions*, then them to regard;
That much of this perhaps might have been ſpar'd.
However, neither much more pains or coſt,
Can I now looſe, then is already loſt:
Since therefore what ſhe *likes*, the world hath got
From me, I'll give her what ſhe liketh not:
For, not much longer am I now to bear
Her *Burthens*; or the *ſcorn of Fools* to hear:
And in my Grave, when I am laid aſleep,
Theſe *Muſings* will believ'd *Memorials* keep,
Of things which to GOD's glory ſhall pertain,
Till his *Trump* calls me to awake again:
For, though *Truths* will to our *Poſterities*
Conveyed be among a heap of *Lyes*,

They

They will to thoſe who love them, ſhine as clear
As *Diamonds* which mixt with *Charcoals* are:
And therefore, till *Death* quite depriveth me
Of ſeeing that which in the *Fleſh* I ſee,
And *Faith* foreſees; to my *Eternal King*
To this effect, I'll Hallelujah ſing.

1.

GOD *ſits where he doth ſee and hear,*
Where Kings *and Lords conſulting are,*
And heeds what is intended there:
Sing therefore Hallelujah.
To make them better underſtand
His Will, *and what he hath in hand,*
He wonders acts at Sea and Land:
Sing therefore Hallelujah.

2.

His Mercies *here were lately ſhown,*
They who abus'd them are o'erthrown,
And now by Judgements *he is known:*
Sing therefore Hallelujah.
He ſev'ral ways mens hearts hath tride,
He fools their Wit, *he ſhames their* Pride,
And by their ſhame is glorifide:
Sing therefore Hallelujah.

3.

To Tryals every man he brings,
He ſpares nor Commoners *nor* Kings,
And of his Deeds the whole earth rings:
Sing there Hallelujah.
Such marvels as in times of old,
Have either written been or told,
We did with our own eyes behold:
Sing therefore Hallelujah.

4.

4.

He ſtirs and ſtills the winds and ſeas;
Yea, Kings *and* Nations *can appeaſe,*
Things, oft, leſs tameable then theſe.
Sing therefore Hallelujah.
He wounds and cures, he builds and breaks,
He kills and saves, he gives and takes,
And as he finds cauſe, mars or makes:
Sing therefore Hallelujah.

5.

He by contention, endeth ſtrife;
By leaving helpleſs, gives Relief;
And, by death bringeth unto Life.
Sing therefore Hallelujah.
He for well-doing, and for ill,
Doth promiſes and Threats fulfil,
And is both juſt and gratious ſtill.
Sing therefore Hallelujah.

6.

By doing Right, he cureth wrongs,
Turns mournful cries to joyful ſongs;
To all gives what to them belongs.
Sing therefore Hallelujah.
He giveth eaſe, by making ſore;
He makes men rich by being poor,
And Looſers win, by loſing more:
Sing therefore Hallelujah.

7.

To crown all this, and cure the fear
Which doth in many Saints *appear,*
His Kingdom *now is drawing near:*
Sing therefore Hallelujah.

For,

For GOG *and* MAGOG *joyn in one,*
Their Gen'ral Muſters *are begun,*
And their deſtruction cometh on:
Sing therefore Hallelujah.

8.

As he foretold us heretofore,
Revenge purſues the Scarlet Whore,
And ſhe ere long ſhall be no more:
Sing therefore Hallelujah.
The Kings *and* Captains *of his* Foes
Shall then be Carrion for the Crows,
And all who do the LAMB *oppoſe:*
Sing therefore Hallelujah.

9.

That we more watchful may be made,
We lately three Probations *had*;
And now he doth another adde.
Sing therefore Hallelujah.
New offers of his grace have we;
And though yet obſtinate we be,
Still merciful to us is he:
Sing therefore Hallelujah.

So, farewel *Friends.* I will not ſay *for ever*:
For though I lately purpos'd, that I never
In this mode more would write: th'Event hath ſhown
I had then work undone, to me unknown:
And therefore, till he thereto puts an end
Who knows my Task, his pleaſure I'll attend,
And proſecute it, until he ſhall ſay,
Thy Labour now is finiſh'd; *COME AWAY.*

Mean while, that I my SOUL may ready make,
For ſuch a CALL, and willingly forſake
This

This place; I'll ſometimes hearten her along
With this that follows or ſome ſuch-like SONG.

1.

MY Soul, *come let us go,*
In Sodom *longer linger not:*
Look not behinde thee ſo,
But call to minde the wife of LOT.
Let nothing here
To thee be dear,
Or captive thy deſires:
GOD *will thereon,*
When we are gon,
Rain down conſuming Fires.

2.

Though with a glorious light,
The SUN *thereon begins to riſe,*
A dreadful Storm *ere night,*
Her careleſs Dwellers will ſurprize.
Come, come away,
Without delay;
Quite caſt her out of mind:
For worth thy thought
In her there's nought,
VVhich thou ſhalt leave behind.

3.

GOD's *mercies they contemn;*
His Kindneſs *with deſpights repay;*
Still when he ſpeaks to them,
They turn their heads another way.
VVhen he intreats,
Reproves, or threats,

To

To heed it they diſdain;
Or with a ſcoff
They put it off,
And obſtinate remain.

4.

GOD *here hath pitch'd his Tent*;
And here, had they his counſel took,
To dwell for ever meant;
But they, alas! have him forſook.
This, which a place
Like EDEN *was,*
Is now defil'd with ſin;
Still Fruit it bears,
That fair appears;
But 'tis all duſt within.

5.

Then from this curſed Plain
Flee, to thoſe Everlaſting Hills,
Where ſafe thou may'ſt remain,
And whereon thy Redeemer *dwells.*
Here make no ſtay:
For though there may
In ZOAR *ſafety ſeem,*
When ſuch Storms *be,*
Secure are we
No where, except in him.

6.

This is their fatal day,
Which day, perhaps, may laſt a year;
And true Repentance may
Avert the DOOM *approaching near.*
But, I much doubt,
That trifled out

This

T*his* Day of Grace *will be.*
T*herefore in fear,*
A*nd danger here,*
Our ſtay, will always be.

Now my laſt *Publike Work* I hope is ended;
Bleſſed be he that's therewith not offended:
For, whatſoe'er it ſeems, I ſhall expect
A CONSEQUENT, as this doth take effect.

My Exerciſe *without* me, and *within,*
Afflictions and *Diſtractions,* long have been;
If therefore, what in haſte I did indite,
When thoſe *Diſturbances* were at their height,
Confus'd appears; the better 'twill declare
What *mine,* and other mens *conditions* are.
And, if therein, ought ſeems to merit blame,
They who are *Candid,* will excuſe the ſame.

G. W.

A

A

POSTSCRIPT

In anſwer to ſome cavilling *Objections*, made againſt the Author of this CONSIDERING-GLASSE, ſince the compoſing thereof.

I *Hear, my* ſnarling Cenſurers *Object,*
That, all I write, is to the ſame Effect;
And, that the moſt part of what's here expreſt,
It but cold Diſhes, *ſent forth* newly dreſt.
Miſ-cenſures might be ſpar'd, though this were true:
For, where the Matter's *old, th'* Occaſion's *new:*
And they will here ſee, if they heed it more,
Thrice Fifty Pages, *never ſeen before.*
But were it otherwiſe; how much trangreſt
Had I therein, more then that Country Prieſt,
Who, having (or pretending it) a Call
Such to inform, as I oft meet withal,
Preach'd but one Sermon *many years together,*
And, till they had learn'd that, would preach no other?
Another of their cavilling Objections
Is this; that there are many Contradictions
In my Affirmatives. *This true may be*
To thoſe men peradventure, who can ſee
But with one Eye; Or, look but on one ſide
Of that, whoſe Verity *is to be tride:*
Yet, all my Affirmations *will be true,*
When they are heeded with judicious view.

This

This is the ſame, which often ſuch as they
Abuſively, of Holy Scripture *ſay,*
Becauſe they neither heed nor underſtand
How Circumſtances, *and the* Points in hand,
May warrantize that to be verifi'd
In ſome reſpects, which ought to be deni'd
In otherſome; as in the Controverſe
'Twixt FAITH *and* WORKS; *or ſuch: which to reherſe*
Would be but labour loſt, by adding more,
To manifeſt what moſt men knew before.
Theſe my Detracting Readers, *do moreover,*
A Pers'nal Vanity *in me diſcover*
(As they think) which much levity implies.
Good Souls! *how modeſt are they, and how wiſe!*
I ſeek for, and I do aſſume, they ſay,
(At all times, in all places where I may)
Occaſions to communicate and ſhow
What I have writ, and what I ſeem to know,
To all men, whether Friends *or* Foes *they be;*
Wiſe Men *or* Fools; *of high or low degree.*
Which I'll confeſs: for, to my ſelf alone
The harm which thereby can enſue, is done:
Doth any Prudent Man *a Book compoſe,*
Onely to teach himſelf, the things he knows?
Or, for the ſakes alone, who learned be,
And better know thoſe things, perhaps, then he?
Should not the weal of every one be ſought?
As well the pooreſt, as the rich be taught?
And do not the Prophane, *and* Fools, *aſmuch*
Good Cautions *need, as they who are not ſuch?*
Doth any one, that's not a Fool at leaſt,
His Candle *light, to lock it in a cheſt?*
Doth any, when a Town on fire appears,
Call out for help, where he knows no man hears?

Or think it onely needful to repair
At ſuch times, to the Aldermen *and* Maior,
When two poor Labourers may do as much,
In an Emergency, as twenty ſuch?
If there be any of this minde, who paſs
For Prudent Men, *let me be thought an* ASSE.
Though in my Pocket, *I no* Orders *carry*
Like thoſe, who Preachers are in Ordinary,
I have them in my heart; and, in my way,
Oblig'd to preach GOD's Truths, *no leſs then they,*
Take up my Auditors, where I can finde them;
And there, in my mode, *of their Duties minde them.*
For I have oft obſerv'd (and ſo may theſe
Obſerve it likewiſe often, if they pleaſe)
That, they whom ſome count deſpicable men,
Make better uſe of thoſe means, now and then,
Which to GOD's glory pertinent do ſeem,
(Or common good) then men of more eſteem;
And that, ſometimes, the work of GOD we do,
By what is thought impertinent thereto.
We know, the Goſpel firſt to them was brought
Whom worldly wiſe men, *baſe and fooliſh thought:*
That, very many Publicans and Sinners
Were ſome of Chriſtianities beginners:
And that the Saints *then thought it was but reaſon,*
To do their Duties in, and out of Seaſon.
Theſe benefits are alſo reaped from
My reading what I write, to all that come.
Some things, I otherwile, thereby collect
From thoſe who neither me nor that reſpect:
For in diſcourſe, before they are aware,
They let ſlip words which cautionary are.
To them who like my Lines, *it* Treatments *makes*
As acceptable as Ale, *Wine and Cakes:*

To

To thoſe who like them not, they ſerve my turn
Their Interruptions, *quickly to adjourn:*
For, they pretending Buſineſs *to be done,*
Requiring haſte (and that they muſt be gone)
Straight bid Adieu; *and* Farewel *I reply:*
Glad are theſe they are gone, and ſo am I.

More might be ſaid, to what hath been aver'd
By ſuch as theſe: But little they regard
What may in reaſon give them ſatisfaction,
Whoſe principal deſignment is Detraction:
And fruitleſs are all rational Replies,
To what, Pride, Hate, and Folly may deviſe.

THE

Shepherd of *BLEDONHAM*

HIS

CASE.

Who, was lately ejected out of his *Poſſeſſions*, by the *Succeſſours* of the FLAMINS, and ARCH-FLAMINS; falſly pretending a Divine Right to the ſaid *Poſſeſſions*.

The ſaid *Caſe* is truly ſtated, in a *Paſtoral Proſopopeia*, by an intermixture of *Literal* and *Metaphorical Expreſſions*.

AT *BLEDONHAM*, among malitious Clowns
A *Shepherd* kept a Flock upon the Downs;
Belov'd as well, till there he did reſide,
As any of his Rank, 'twixt *Thame* and *Tweede*.
Not many in this *Iſle*, were better known;
He manag'd few Affairs, except his own:
He was a Friend to all men, ſave to thoſe
Whoſe *Vices* made them his *malignant Foes*;

And

And never was his *Enmity* extended
Unto their perſons, with whom he contended.
Him, their *Companions*, men of *honour* made,
And he by honeſt means, poſſeſſion had
Of ſuch a fair Eſtate, that many more
Suppos'd him to be rich, then thought him poor:
For, he had Fields and Groves, Flocks, Herds and Corn,
Enough to keep him, both from want and ſcorn.
But, that *Wheel* turning, which doth now and then
O'erthrow great *Kings* as well as *Common men*,
It, with a *quick whirl*, on a luckleſs day,
So ſwept his Crops, Goods, Flocks and Herds away,
That he of all, was well-near quite bereft,
And had but one good *Ewe*, and two *Lambs* leſt,
Which ev'ry day at his own Table fed,
And ev'ry night, lodg'd in, or near his bed.
As ſoon as this Diſaſter was begun,
Another forthwith follow'd thereupon.
A petty *Nimrod* (as with an intent
To hunt ſome *Beaſts of prey*, which did frequent
The Fields where theſe Lambs fed) attended on
By thoſe, who, where a *Miſchief* may be done,
Take moſt delight, did often, with his Hounds,
So much diſturb their quiet in thoſe grounds,
That having thereby much affrighted been,
The *Lambs* became unproveable and lean.
The *Ewe* alone, ſtill undiſmay'd, held out,
And being fat, well fleſh'd, and very ſtout,
Preſerv'd her own, till an uncivil rout
Of neighb'ring *Churls*, with *Cur-Dogs* pull'd the Fleeces
From off their backs, and tore them into pieces. (them,
What theſe Lines mean, but few of thoſe who read
Can know, ſave they who felt the wrongs, or did them:

For, they were acted with more barbarouſneſs
Then we can by this *Parable* expreſs;
Ev'n by that *Spirit*, which did firſt engage
Theſe *Nations* into that unhappy rage
Which is not yet allay'd; and will hold on
Whilſt they are cheriſh'd, by whom 'twas begun.
When this befel, the Shepherd was from home,
To ſtop another miſchief like to come;
And hearing his poor *Flock* was worride ſo,
A deep ſigh fetcht; yet,ſince their wool might grow,
And, Time, encreaſe their number to a greater,
(In hope things might ſucceed hereafter better)
Some Conſolation for a while receiv'd:
But, thereof alſo, quickly was bereav'd:
For, not alone decreas'd his cattle be
From very many *hundreds* unto *three*,
In periſhing eſtate; but ſeized now
Are thoſe *Poſſeſſions* too, from whence might grow
Subſiſtence and increaſe: and (which is worſe)
Not on him ſingly, falls this heavy curſe,
But they whoſe *Proſecutions* made him poor,
Will make a hundred thouſands Beggers more;
Whoſe *Poverty* may thoſe *Oppreſſions* adde,
Whereby that *number* double will be made.
By theſe *Miſhaps*, this *Paſtor* in one year
(And leſs) is made a *poor Philoſopher*;
Who now doth bear about him all his ſtock,
And to themſelves,is forc'd to leave his *Flock*,
Expecting nothing henceforth but *Oppreſſions*
From thoſe, who have uſurped his Poſſeſſions:
For, they who on his *Livelyhood* now ſeize,
Succeſſours are to thoſe old *Druides*,
And to thoſe *Flamins* and *Arch-Flamins*,here,
Who *Prelates* of the *Pagan-Frieſthood* were;

And

And, probably, will be to him and thoſe
Who ſerve his GOD, unreconciled Foes;
Becauſe they do pretend themſelves to be
Prelated above others in degree,
As *Supreme Prieſts and Paſtors* unto PAN,
The Prince of Shepherds, and both GOD and MAN.
On that accompt, thoſe *ſuperſtitious things*,
And Heath'niſh Ceremonious Trinketings,
Which in the worſhip of falſe gods were us'd
By them, are without warrant introduc'd
Into the *Chriſtian Church*, as ſanctifide;
And to maintain that *Carnal Pomp* and *Pride*
Which theſe affect, they claim, and take, and hold
What's due to *Him*, as due to them of old.
This, under colour of a *Deodand*
They challenge; and, therein, a *Royal hand*
Supports them yet, becauſe he knows them not:
But, when ſuch information he hath got,
Whereby they may to him be truly known,
'Tis hop'd that each man will enjoy his own:
In which hope, many thouſands now undone,
Take up their Croſs, and patiently walk on.
This *Shepherd* (not deluded by their folly)
Who heed a *Ravens croaking from the Holly*,
Or ſuch like *Auguries:* foreſaw by *whom*
And *why*, thoſe things which now befal, are come.
He therefore, when they came, ſtood undiſmay'd,
And looking up to Heaven, thus meekly ſaid:

GOD gives and takes, and bleſſed be his Name;
Though I am not, yet he, is ſtill the ſame;
And on him fixt, my truſt unſhaken ſtands,
Ev'n whilſt I am in my Oppreſſors *hands*;

Expecting my Deliverance from him,
And nothing but Revenge *and* Scorns *from them.*
If unto me, he ſhall vouchſafe to grant
But ſo much Grace, *as many of them want,*
I ſhall poſſeſs, bought at anothers coſt,
An Heritage, *that never will be loſt*;
And ere this Generation *is quite gone,*
That, which hath long been hop'd for, will be done.

Believing this, he wholly caſt away
Vexatious Care, permitting theſe to play
Their pranks at will, till they with cruel ſcorn
From *Him* and *His*, their whole Eſtate had torn;
Yet, he no more fears their deſpights to him,
Then they do fear what he can do to them:
And may perhaps, yet pipe them ſuch a ſtrain,
As ere next *Sheepſhear* will fetch back again
Some part of what is loſt: for, 'twill be found
His late *Poſſeſſions* were but *Fairy-ground*,
And not ſo ſanctified, that all thoſe
Who walkt upon it, muſt *put off their ſhoes*;
Unleſs, there be a *Sophiſtry* in Schools,
That's able to turn *wiſe men* into *fools*.
If they do merit to be credited
Who in that *Mannor-houſe* inhabited, (ted
From which the Shepherd's caſt; they, there were frigh-
With *Sounds* and *Apparitions*, when benighted;
And that therein (before that he came thither)
Zim, *Jim*, with ſuch *Hobgoblins* danc'd together.
And theſe perhaps, will thither come again,
As to a place which doth to them pertain
By *Tenant-Right*, now their *Old Lords* are come
To re-admit them to their *dancing-Room*.

It

It may be too, till by him repoſſeſt
They who intrude, may there take little reſt;
Or, till they ſhall that *wicked Charge* withdraw,
That makes a *ſin*, where none is made by Law;
And impudently therewithal dare brand
Not onely *Purchaſers* of *Prelates-Land*
Oppoſed now by them, but alſo fling
That *Guilt*, both upon *Parliament* and *King*,
In whoſe defence, the Shepherd doth defie
Not one alone, but all the *Prelacy*;
And if they prove, before an *equal Judge*,
That, *purchaſing their Lands*, is *Sacriledge*;
Or more a ſin, then marketting of Eggs,
He will reſign his claim, for two *Tithe Piggs*.
Nay, if of *Sacrilege* he proves them not
To be more guilty when thoſe Lands were got,
And whilſt that they in their poſſeſſion were,
Then any of their *Purchaſers* now are,
He will ſubmit to be *anathemiz'd*
By them, and of all honeſt men deſpis'd.
For, were a faithful Demonſtration made
Of what beginning *Prelacy* firſt had;
By what ways, *Prelates* uſually aſpire;
How, they their large *Reuenues* did acquire;
How they have been from time to time enjoy'd,
How often to the *publick harm* employ'd;
What *perſons* owned them, and to what ends
Their Conſtitution principally tends,
With ſuch-like; which are leſt upon records,
Whoſe credit doubtleſs evidence affords;
It plainly manifeſted would appear,
That,none ſo truly ſacrilegious are;
That, few have acted more deſtructively
To civil peace, and real piety;

Or

Or oftner upon *Kings* intruſions made,
By whoſe *Indulgence* they their being had.
They, who now heed the *poſture* they are in,
And how pedantically they begin
To act their parts,ſince they have been new ſhell'd
Within thoſe walls,from whence they were expell'd,
Do wonder much, that men of their *profeſſion*
And parts, ſhould fail ſo much in their diſcretion:
For, their untimely *Avarice* and *Pride*,
Ev'n their beſt friends and favourets deride,
With fear, that their A nbition will not ceaſe,
Till it deſtroys again the *common peace*;
And they who love the King, begin to ſee,
That unto him they miſchievous may be.
Moſt of their *Converſations* are on earth;
What is this Pars'nage, what that Vic'rage worth?
Are their chief *Queries*, or which way to make
Their Markets, and Advantages to take
Without regard, whoſe right they do enjoy,
How many *Familics* they do deſtroy;
Or what diſturbance or diſreputation
They bring on *King*, on *Parliament* or *Nation*.
To ſuch ends, they of bawld of *Sacriledge*,
Till they have ſet moſt hearers teeths on edge,
By their continual grating on that bone
Which their own Jaws will break, ere they have done.
That *Scare-crow* now, affrighteth none but fools,
Who are but lately crept out of their ſchools:
For, that which they have charg'd the people with,
Doth yet ſtick faſt between their tongue and teeth,
And will be proved by a holy Text,
The Thirtieth day of *February* next.
If thoſe *Revenues* we examine ſhall,
VVhich they the *Churches* patrimony call,
That

That great *Diana*, for which ſome with us
Cry out, as once they did at *Epheſus*,
Is but an *Idol*; and their Out-cries made,
Are onely to preſerve a ſordid Trade,
VVhereby thoſe *Crafts-men* ſeek to be enrich'd,
VVho with their Drugs have ſilly men bewitch'd.
The *price of Dogs*, and wages of a *Whore*,
Might own'd have been as juſtly heretofore
For Holy things, if offer'd they had been;
Yea, with leſs impudence, and with leſs ſin:
For, ſome of them (as in deſpight of Heav'n)
Were Merchandizings for mens ſouls, and giv'n
In high contempt of him, whoſe heart-blood bought
That, which they to a worthleſs price have brought,
Yet ſold too dear; becauſe the *Buyers* loſt
As well as their own *ſafe-being*, as their coſt.
Meer ſimple ahd deſpairing Maleſactors
VVere by the *Devils* Brokers and Contractors,
Abuſed with *Mock-pardons: Heirs* deſeated
Of their *Eſtates*; *Widows* and *Orphanes* cheated;
And many a poor ſoul with a Paſport ſent
To Heav'n, as he thought, when to Hell he went.
  This way, had thoſe poſſeſſions their advance,
Which now are termed GOD's Inheritance;
And what can be a greater Derogation
From him then this? Or, what a Provocation
More daring, then for men to challenge that
As his, which he doth more abominate
Then *Dogs* or *Strumpets?* Or, what can in reaſon
More properly reputed be high Treaſon
Againſt the *King*, then to engage him for
An *Intereſt which* GOD doth to abhor?
And which inſenſibly may draw him in
To be a partner with the MAN of SIN

In

In guilt and puniſhment; by (to their ends)
Perverting, what he piouſly intends.
Let this be well obſerv'd: for, GOD doth yet
Their Proſecutions hitherto permit
But for Probation onely, that he may
Try, who will turn to him; who fall away;
Who, will unto his *Covenant* adhere;
VVho, for preferment, profit, or for fear,
VVill wave the ſame; how far forth thoſe Pretenders
VVill active be; and hovv far their Defenders
VVill patronize them; that thoſe things vvhich are
Yet doubtful, may undoubtedly appear;
That, thoſe Plants which GOD planted may bear fruit,
Thoſe vvhich he planted not, be rooted out;
And that coſt may no longer be beſtovvn
On fruitleſs plants vvhich he did never ovvn:
Such is the Prelacy, vvhich did proceed
From mixture both of good and evil ſeed;
As may declar'd by their *Extraction* be;
For, this appears to be their Pedigree.
Not very long time, after *Noahs* Flood,
When old *Idolatries* began to brood,
The forenam'd DRUIDES, who from the *Oak*
VVhich they much rev'renced, their name firſt took,
In theſe Parts of the world, uſurp'd upon
Mens Conſciences (as many ſince have done)
Ev'n in this *Iſle* (if that which may be read
In old Records be true) and being ſpread
Into the neighb'ring *Continent* from hence
In *France* next ſettling their chief reſidence,
Did there, an uncontrouled power retain,
Until the days of *Claudius Cæſar's* reign.
The Flamin-Prelacy, which did begin
Before that time; then by degrees did win

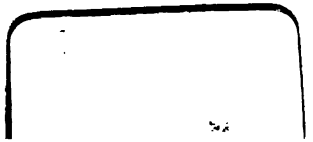
Pre-

Pre-eminence, and reverenced was,
Till *Pontificial-Prelacy* took place:
From that, the *Papal Prelacy* deriv'd
Their being; and a *Hierarchy* contriv'd,
Accommodated with a Diſcipline
From Gentiles, Jews and Chriſtians hetrogene:
For, though compos'd of pieces patch'd together,
From all theſe taken, it was like to neither.
For, that the *Chriſtian Worſhip* might not ſeem
To be inglorious in the world's eſteem;
Or rather, that themſelves advance they might
Unto a princely and a pompous height
In *temporal Enjoyments*, they took in
Such *Pagcantries* as had affected been
By carnal Worſhippers, with alteration
In ſome things; and in ſome imitation:
So, by degrees, they totally threw off
That ſoberneſs and meekneſs, with a ſcoff,
Which was in true ſincerity profeſt,
Before the birth and reign of Antichriſt.
The SPOUSE of CHRIST, becauſe ſhe did appear
In out-ſide poor, though rich her Linings were,
With diſreſpect they turned out of dore,
And, in her ſtead, trimm'd up a painted Whore:
So, meer *will-worſhip* was ſet up at laſt,
And in the Throne of GOD, an *Idol* plac'd.
From thoſe, the *Prelates* came; and when theſe *Nations*
Intended to reform their *Innovations*,
A *carnal Prudence*, dreaming, that, if they,
With their *External Pomp*, were took away,
(Whereby ſome thought GOD's Worſhip was adorn'd)
Religion and *Devotion* would be ſcorn'd;
The *Prelacy*, upon that vain ſurmiſe,
Was here continu'd in a new Diſguiſe;

Till

Till that impoſture was by Providence
Made manifeſt; and then,it was from hence
By GOD expel'd, as both diſhonourable
To him, and to his Church diſſerviceable;
To thoſe intending no affront at all,
Whoſe *Function* ſimply is *Epiſcopal.*
But, this *Expulſion*, being for our ſin
Revers'd, and Prelates now again brought in,
That, and a *Sacra-fames* (in Exceſs)
(Not thirſt and hunger after righteouſneſs)
Hath ſo inrag'd them, that, they all devour,
VVho fall within their new reſtored pow'r,
VVith high contempt (at leaſt without regard)
Of what the KING hath gratiouſly declar'd.
And thoſe whom they of their Eſtates deſpoil,
VVith inſolent upbradings they revile,
As meriting nor livelihood, nor place
With them; and as uncapable of Grace
From GOD or men: But, cry, Are not theſe they
VVho lately took from *Holy Church* away
Her *Dowry?* ſpoil'd GOD's *Houſes* in the Land?
On *ſacred things* laid ſacrilegious hand?
And viliſide his Servants? Thus,they crow:
But,they injurious are, in doing ſo;
And have as much in their blaſphemings ſail'd,
As curſed *Rabſhakeh* did, when he rail'd,
On *Hezekiah:* for, GOD, did not own
Thoſe *Altars* or *High-places* overthrown,
And then miſ-called his; nor owneth he
For *Biſhops*, thoſe who now ſo termed be;
Nor thoſe impertinent *Appurtenances*,
VVhich *Prelates* pleaſe to term GOD's *Ordinances.*
And, though they ſhould, when they ſee *Babel*'s fall,
Their *dreadful howlings*, and their *weepings* call
The *Churches ſighs and tears*; no whit availing
To them,would be their howling and bewailing. And,

And, though ſome think this conſtitution brings
Advantage to the Thrones of lawful *Kings*,
'Twill prove, when thereinto they better look,
It ſtrengthens them, as Ivy doth an Oak;
And, that, of Men, no one ſort under Heaven,
Cauſe and *Occaſions* have ſo often given,
Of private Quarrels, Diſcords and Debates,
And Wars, 'twixt *Realms* and *Nations*, *Kings* and *States*.
The SHEPHERD therefore, hopes this will by thoſe
VVho can diſtinguiſh between *Doves* and *Crows*,
Conſider'd be; and manifeſt it then,
That, *greateſt Clerks*, are not the *wiſeſt men*;
Or, that, wiſe men through Avarice and Pride,
By wealth and honour, may be led aſide.
And, though this hope ſhould fail him in the main,
It will not altogether be in vain;
But, for the preſent, ſhall at leaſt ſuffice
To feed that part which upon Smoke relies,
Till with eſſential nouriſhment ſuppli'd
By that, which GOD hereafter will provide.
Yea, though this *charming* ſhould not prove ſo ſtrong,
To fetch back that which doth to him belong,
Thenceforth, content, his *Ewe* and *Lambs*, and he,
To live upon the *Commons* then will be,
However, other hopes may have ſucceſs,
His beſt hopes will be rather more then leſs:
For, they are built on him, who beſt can judge
'Twixt what is, and what is not *Sacrilege*;
And if his *Judges* partially ſhall deal,
From them, to that great *JUDGE* he will appeal.
VVho cannot be deceiv'd. But no diſtruſt
Hath he of their Uprightneſs, who here muſt
Be Judges in his Cauſe: for, they have ſeen
VVhat did befal them who unjuſt have been;
And hereby now, though he be much pre-judg'd,
May know what on his part may be alleag'd. That

That which is claim'd, GOD will perhaps divide
Betwixt both *Parties* when their Claims are tride:
For, out of that which they erewhile poſſeſt,
The *Prelates* for their *ſins* were juſtly caſt:
The *Shepherd* was for his expelled too,
By him, whoſe juſt *doom* he ſubmits unto;
As therefore GOD ſhall pleaſe he is content
To ſhare in *Mercy* and in *Chaſtiſement*,
Till he unto that *Heritage* is brought,
Which at anothers coſt, for him, was bought;
And whereto,he vouchſafes him by his Grace
A better *Title*, in a better place.
If all be judg'd, which he hath purchas'd here
The *Prelates* due; he'll take his portion *there*;
For, though it be a little delaid,
'Twill prove the better ſhare, and be well paid.
This, is the *Shepherds Caſe*, and this the Courſe
He means to take: *pray, uſe him ne'er the worſe:*
For, he had not expreſt it in this mode,
But that the *Cov'nant* PRELATES to explode,
He conſcientiouſly adheres unto
And dares not ſleight the ſame, as others do;
Becauſe, he can diſcern *Truths* from *Deluſions*,
And knows their late Re-entries, are *Intruſions*.

F I N I S.